

CHOICE
SERMONS.
PREACHED UPON
Selected Occasions.

VIZ.

The Happinesse of Peace : Before K. JAMES
at Trinity Colledge in Cambridge.

The Love-sick Spouse : At St. PAULS Crosse.

The Burning Light : At a Visitation in Christs
Church, London.

The Magistrates Commission, or, Wisdom justified : Before the Judges.

By JOHN STOUGHTON, Doctor in Divinity,
sometime fellow of *Emanuel* Colledge in Cambridge,
late Preacher of *Aldermanbury* London.

According to the Originall Copie which was left
Perfected by the author before his Death.

— Γραφει δ' ἡ Σοφία σοφίας ὁ ἄνθρωπος. Theocr.

O Jesu, sis mihi Jesus. Bernard.

LONDON,
Printed by *William Ellis*, for *William Wells*, and
are to be sold at the *Red-Bull*, in Little-
Britaine. Anno 1650.

4455.9: 29

CHOICE
SERMONS.
PREACHED UPON
Selected Occasions.

VIZ.

The Happinesse of Peace : Before K. JAMES
at Trinity Colledge in Cambridge.

The Love-sick Spouse : At St. PAULS Crosse.

The Burning Light : At a Visitation in Christs
Church, London.

The Magistrates Commission, or, Wisdom justified : Before the Judges.

By JOHN STOUGHTON, Doctor in Divinity,
sometime fellow of *Emanuel* Colledg in Cambridge,
late Preacher of *Aldermanbury* London.

According to the Originall Copie which was left
Perfected by the Author before his Death.

— Through the Society of the Theocr.

O Jesus, sis mihi Jesus. Bernard.

LONDON,
Printed by *William Ellis*, for *William Wells*, and
are to be sold at the *Red-Bull*, in Little-
Britaine. Anno 1650.

ST. JOHN'S

CHURCH

of the Holy Trinity

1871

For the purpose of raising a fund for the purchase of a new organ, the following subscription has been opened.

Donors of £10 and upwards are entitled to one vote; of £5 and upwards to two votes; of £2 and upwards to three votes; and of £1 and upwards to four votes.



The following is a list of the names of the donors, and the amount of their contributions, in the order in which they have been received.

1. Mr. J. H. Smith, £100
2. Mr. W. J. Jones, £50
3. Mr. R. L. Brown, £25
4. Mr. T. M. Green, £10
5. Mr. A. N. Black, £5
6. Mr. C. D. White, £2
7. Mr. E. F. Grey, £1
8. Mr. G. H. Black, £1
9. Mr. I. J. White, £1
10. Mr. K. L. Black, £1

The total amount of the subscription is £200, which will be sufficient to purchase the organ.

The following is a list of the names of the donors, and the amount of their contributions, in the order in which they have been received.

1. Mr. J. H. Smith, £100
2. Mr. W. J. Jones, £50
3. Mr. R. L. Brown, £25
4. Mr. T. M. Green, £10
5. Mr. A. N. Black, £5
6. Mr. C. D. White, £2
7. Mr. E. F. Grey, £1
8. Mr. G. H. Black, £1
9. Mr. I. J. White, £1
10. Mr. K. L. Black, £1



To the Reader.

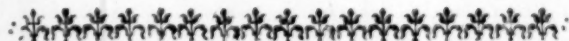


BE Pleased to take notice, that here is presented to publique view, the true legitimate birth of the Author whose name it beares. Hee left severall Sermons under his owne hand, preached at speciall times, and in Auditories of greatest worth and estimation, the chiefe of which are now made publique in these ensuing Sermons: other of his Sermons were only taken from his mouth, in the publishing of which, the best care is and shall bee taken, to publish them by, And compare them with the exactest copies that can bee gotten. In both you have the Authors mind, as neere as can bee, expressed, in his owne words, without adding or detraicting. In the latter you shall find the heads of the Sermons (which were all that were left perfected by the Author) in a methodicall Analysis prefixed before them: they were his owne, both for forme and words; only what hee wrote in Latine, is translated into English for the benefit of all, and the Latine you shall have inserted in the margin, in his owne words, answerable to the severall particulars treated on in the Sermons: you

To the Reader.

may see a prooffe of it in the Sermon upon John 5. 35. if it had beene sooner thought on, you should have found the like in all, you may expect it in the rest, except in some few which are already in the Presse, or prepared for it. This shall bee the token in every Sermon, by which the true birth shall bee distinguished from such counterfeits, as might otherwise bee fasthered upon him. Bee entreated to pardon the slips of the pen in writing, and of the Presse in printing, and then I hope you shall not find any materiall imperfections: so I commend these labours, together with thy selfe, to the blessing of God.

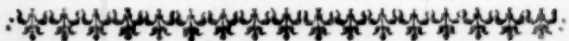
A. B.



Imprimatur

Aug. 24.

THO. VVYKES.



THE
HAPPINESSE
OF
Peace.

PSAL. 144. vers. 15.

*Happie is that people that is in such a Case,
yea happie is that People whose God is their
Lord.*



LT was the saying of a King, when^a
Treatise of happinesse was presented to him, that he was not at leisure : But I know Gods Embassadors are never denied audience in this Court of Conscience, and therefore I shall not neede to goe by the way of Petition to gaine your attention ; and if I should, it is enough for me that I speake in such an Assembly, to Wise men, whose Reason shall be my Rhetorick ; to Christians, whose Conscience will be my Eloquence ; to Courtiers, whose rare Humanity cannot but looke like it selfe (if not rather like the Cherubims ; as we see them painted) and shew a lovely
B counte-

SERM. I.

countenance, even to my raw Divinity. And more than enough it is, that I speake where this Booke is circled about with this *Coronâ*, this Crown of Auditors, wherein me thinks I see that acted, which is reported of *Charles* the Great, setting his Crowne upon the Bible, and all England happie to solemnize this Coronation of the Bible: So that if my calculation faile mee not, such a benigne aspect of Majesty, such a constellation of Nobility, doe more than promise an influence of favor upon this place where I now stand, to give ayme to the wandring traveller, that would faine bend his course to the safe harbour of Happinesse, like a Beacon burning upon mount Gerizim, the mount of blessing: for such is my Text, out of which I offer three things to your consideration:

1 The Proposition: *Blessed is that People that is in such a case.*

2 The Opposition: *yea, Blessed is that people whose God is their Lord.*

3 The Composition: Blessed and twice Blessed is that people that hath both.

And now my mouth is full of blessings, as *Isaak*, when he had eaten the savoury meat, his sonnes venison; the blessing of *Eſau* the fatnesse of the earth; the blessing of *Jacob*, the dew of heaven; and the blessing of both together, which like Fame in the Poet,

Ingrrediturque ſole. & caput inter nubila condit, Like *Jacobs* ladder standing upon the earth, the foot-stoole of God, and resting against the verie throne of God in heaven.

I neede no other insinuations, let me only tell you what I am to speake of: I am to speake of Happinesse;

Nemo ex hoc numero mihi non donatus abiret.

Here are many hearers, and so my text like an ingenuous picture lookes upon all. And so my words shall be the lively picture of your wishes, my discourse (rather than faile

The Happinesse of Peace.

3

SERMON I.

faile of welcome) shall claim kinred of your desires, which however distant in their circumference, are all concentred in this one point of happinesse. But here be divers sorts of hearers, and I am to speake of a double happinesse; and so my speech shall fall like Mannah, which (they say) had that tast to everie man, that everie man did wish; for bee you godly, or be you worldly, whether your palates relish heaven or earth, your desires must needs fall within the division of my Text, the compasse of this double happinesse: but here are Royall and Noble hearers, which may doe good or ill with a thousand hands: now for a thousand, I am to speake of a Nationall happinesse.

The Ancients were wont to place the statues of their Princes by their fountaines, intimating they were fountaines, of the publique good: as the same figure that stands below but for one, raised to a higher place may stand for a thousand; so they doe good or ill with a thousand hands. For as you see at the Presse, when the first sheet is printed, not without paines in setting every letter accurately, they print a thousand more of the same with ease: so the people is easily stamped to pietie, when the print hath taken a good impression: and therefore because, as the Philosopher sayes, *Αγαθόν εν, Σοφία Αδ Ενη*, To doe good to one is honourable, but to doe good to a whole nation is heroically; to bee willing to doe the former, is the Subjects dutie; to be able to doe the latter, is the Princes Divinity;

Let this Text be admitted as a Privie Councellour to Majesty, which will give truest information how a people may be made happy, and that in three things, which I thus expresse.

1 Peace is a great happinesse to a people, for then the people are in such a case.

2 True Religion is a greater happinesse, for then God is their Lord.

SERM. I.

3 Peace and true Religion are the complete happinesse of a People.

These are the parts I doe propound, and the points I meane to prosecute.

In the first you have the unitie of Peace.

In the second veritie of Religion.

In the third the Bonitie of both, in all perfect felicitie; for these three attributes consummate the transcendent being, and well being of a Common-wealth.

First of the happinesse of peace:

1 *Peace is a great happinesse to a people.*

Peace, the felicity of the Saints in Heaven: The Philosophicall opinion, that our soules are made of Harmony, is little better than a poetical fiction; but the poetical fiction, that the Thebans sprung of the seed of the Serpents teeth, warring brethren applyed to us, is more than a philosophicall opinion. In whom, since the Serpent beguiled our first parents, the flesh lusteth against the Spirit, and the Spirit lusteth against the flesh: *Cum hac controversia nati sumus*, saith *Austin*: these twins make perpetuall war in us, and this warre makes many wounds in us, and these wounds will never be perfectly cured, till the great King bind them up, as he did the Souldiers, in his Crown of glorie, till we come to the heavenly Jerusalem, the vision of peace, (as the word signifies) and that no doubt is the Beatificall Vision.

2 Peace, the glorie of the blessed Angles: The Angles were not framed of jarring principles, there was no mixture of *Lis* and *Amicitia* in them, as in other things there was: Grace and Glorie were married in the Angles, and *Envy* was not invited to that happie feast. And now they are planted in a Paradise of delight, where there growes no apple of contention betweene them and God, this is the Nectar and Ambrosia that they feed on, and by this peace the blessed Angles enjoy happy immortality, and immortall happinesse.

3 Peace,

The Happinesse of Peace.

5

SERM. I.

3 Peace, the royaltie of God himselfe, *Primum bonum summa Trinitas est indivisa*. (as they observed) The Unitie in the Trinitie is the highest point of the highest Kings prerogative, the deepest myserie in the deepest Ocean of being, the nature of God : and the Devill among the vulgar, is known by his cloven foot.

And in this sense I see no superstition in the Pythagorians observation, who have set a note of infamie upon the number of 2, because it was the first that durst depart from unitie, *Numerus binarius infamius est, quia primus ausus est discedere ab unitate*; elegantly: for nothing is so diabolicall as division, nothing more divine than unity.

The Lacedemonians did but commend their own warlike disposition, when they represented all their Gods armed: As the Ethiopians paint Angels black, and Devils white, in favor of their own complexion; and they say, that if the brut creatures could draw a picture of the Divine Nature, they would make their shape the copy. But the Ancients set forth all their Gods with harps in their hands, the Hieroglyphick of Peace: more neere the truth in Scripture, where God hath commended the rest of peace, as sacred by his own example. God rested the seveneth day, and hallowed it, as some apply it; and commanded peace with such strict severity, *Have peace with all men, as much as in you lieth*: And what if wee have it not? seeke peace, as some read it: but if it flie from us when wee have found it? Follow peace. That *Agatho* the Abbot was induced to thinke, that an angrie man could never have the grace of pleasing God, no not though he had the gift of working miracles. *Dulce nomen pacis*, The very name of peace is sweet, said the Orator. And the Suevians thought it should be soveraigne; for they had a Law, that in a fray where swords were drawn, if but a woman or a child a far off did but cry *Peace*, they were bound to

SERM. I.

end the quarrell, or he died that durst strike after *peace* was named. But if we should breake the box of the name, and power out the pretious oyntment it contains, how would it diffuse it selfe round about, and perfume everie corner of the Kingdome? Nay, this word is gold, which were it well beaten out, would cover the whole world with happinesse; and therefore the Grecians had the statue of Peace, with *Pluto* the God of riches in her armes. And the Romans had the image of Peace, with a *Cornucopia* in her hand. And the Hebrewes, when they wished all happinesse to any, used but this one word, *Peace*. But the Hebrewes spake in charecters, not many letters in *peace*, but every letter, as it is in *Homers* works, stands for a whole book, a large volume of matter. Peace is but one word, but that word is big with a world of happinesse.

It is the counsell of the Proverb, *Ne immittas pedem tuum in pratum ubi non est sepes*: and therefore I dare not let loose my speech in so large a field of matter, where I see no hedge to bound it; otherwise I might descend to the particulars. Prosperity, plentie, civilitie, learning, the choyce of blessings that crowne a Nation: for what are all these but the daughters of Peace, which arise and call her blessed, to everie one of which, every one of us may say, *Blessed is the womb of Peace that bare thee, and the paps that gave thee sucke.*

And what spirit then are they of, that are wearie of Peace, as the Israelites loathed Mannah; like the Athenians, who never went to conclude a peace, but in mourning habits: like the Florentines, that made it once a capitall crime to name peace; that with the barbarous King, thinke no musick like the neighing of horses, the beating of drums, the sounding of trumpets, the roaring of cannons; no spectacle like a field, where dead carcases swim in bloud, *Dulce bellum inexpertis*. Alas, they thinke there is no more belonging to warre, than to ruffle up

The Happinesse of Peace.

7

SERM. I.

up and down the streets (as they see their fellowes doe) with a feather in their cap; and therefore judge Souldiers happy men. They knew not that the Latines did but flou-
rish, when they called warre, *Belum*; as the Greekes but flout or flatter, when they called the Furies, *Eumenides*: but let these but taste a little of the miseries of war, they would know it is there, as *Socrates* said it was in marriage, applying the similitude of the filhes, they that are without the net would faine be in, but they that are within would more faine be out: they that finding some discontent in peace, called for warre to ease them, would doe as the old man did in the fable, who being heave laden, threw his burden downe, and called for death to take him out of the world; but when death appeared ready to satisfie his wish, to put it off, desired him to help him up with his burthen, as though he had called him for nothing else. The Prodigall that hath left all to follow warre in a farre Countrey, when he shall come to wish for husks, and cannot come to have them, may happily have time to come to himselfe, and remember how much better his fathers hired servants fared.

But if it please the supreme Majesty to dispatch his royall mandate to the Schoole of warre, the Univerfitie of honour, to dispense with the Statute there, that a Souldier might commence *per saltum*, and take the degree of a Conqueror without this rigid examination, these cruell exercises; yet even so

—————*Pax nostra triumphat
Innumerus melior.*—————

This Lally sits still at home, and neither spins nor labours, and yet *Pompey* in all his triumphant robes is not arrayed like her: Peace is better attired on her busiest working dayes, then Warre on her bravest holy dayes of triumph; the meanest servants of Peace are better fed on fasting dayes, than the eldest sons of Warre on gaudy dayes.

O blessed Peace, thou crownest thy yeare with thy good-

SERM. I.

goodnesse, and thy paths drop fatnesse, the pastures are cloathed with flocks, the valleyes also are covered with corne, they shout and sing for joy: *Rejoyce for her, o yee daughters of Ierusalem who clothes you with scarlet, with other delights, who puts on ornaments of gold upon your apparrell:* and o blessed England, and our eyes blessed, that behold in her the triumphs of peace, where we see plenty triumphing over famine in the Country, riches triumphing over povertie in the City, learning triumphing over ignorance in the Univerfity, Justice triumphing over vice in the Kingdome, and above all, the King triumphing over danger in the Loyalty of his Subjects. These are the triumphs of peace, and the God of peace continue this our peace, that the furie of warre may never turne this Paradise into a wilderneffe, nor make England which is now a map of Majesty to other Nations, a map of confusion.

And let us say *Beati pacifici*, after our Saviour, Blessed are the peace-makers, for they shall be called the fonnas of God: whilst other rough *Ejans* abroad are hunting for venison, let our *Jacob* goe away smooth with the benison, let the blessing of our heavenly Father crown his royall head with gray haire, the silver crown of age: and glorie, the golden crowne of immortalitie. Let his Doves which hee lends out of the Arke (Ambassadors) returne with olive branches of peace in their mouthes; let God create the fruit of the lips, Peace. Let that pretious ointment, which was richly shed upon the head of our high Priest Christ Jesus, descend to the skirts of his cloathing with an influence of like vertue, that as our Saviour heal'd the womans issue of blood, so he may stanch the bleeding wounds of the Church, which hath put her selfe under his protection, and promised her selfe happie recoverie, because hee hath spread the wing of his garment over, because she hath touched the hem of his garment.

But if the Furies will needes wrest the thunder bolt
out

The Happinesse of Peace.

9

SERM. I.

out of *Jupiters* hand, you may remember then that war is *Malum*, but may be *Necessarium*, and it is good sometimes to hunt the wolfe, though it be better to fodder the sheep. A good Prince may wage war though not rashly. *Augustus* was advised to repeat all the letters of his Alphabet, when he was angrie, before he did any thing : and a Prince shall doe well to trie all his letters, all his learning, all his skill first, to see if it may be done without; but when nothing else will doe it, when there is no other remedy, he may proceed to warre, yet not implacably. *Hercules* club (they say) was made of Olive, the embleme of peace, and peace must then be desired, where warre undertaken may be warranted ; because he must not goe to it willingly : but as *Andronicus* proceeded to the execution of justice, with the saying of St. *Paul* in his mouth, *Non quod volo bonum facio, &c. The good I would, I doe not ; the evill I would not, that I doe* : and yet it may be done in many cases.

1 In case of recovery : If *Adam* be cast out of Paradise, and the Cherubim stand betweene him and home with a flaming sword, who would not venture upon the sword, though his Asse were unwilling to recover his own Paradise ; especially if it were *gladius versatilis* as the Jewes will have it, which would yeeld, if he were an honest man that attempted the re-entrie.

2 In case of defence : *David* with an harp in his hand, when *Saul* stands with a speare in his hand, may hope well to charme the evill spirit; but who can give him any security ? and therefore in such danger (as the Florentine proverb speakes in feare of drowning, *etiam ad novaculum*, the veriest coward would not be afraid to lay hold upon a naked sword, to cut his fingers, to save his life.

3 In point of honour : *Agro, etiam hanc à me picem gladio*, saith the Arabicke proverb : and the Turkish Emperor, perceiving that his Nobles were offended, that hee

The Happinesse of Peace.

SERM. I.

seemed to let goe the sterne of Sate, to embrace his concubine *Irene* on whome he so much doted, first brought her before them, who beholding her incomparable beautie were satisfied, and excused his love; but now, saith he, that yee may see how much I prize the content of my people, I sacrifice her to them, and so drew his sword, and slew her with his own hands before their eyes. The rare beauty of *Eislan*, (her name signifies Peace) is such as may iustifie the fondest love of the wisest Prince; and yet a gracious Prince would not stick to sacrifice his darling *Eislan*, when such a sacrifice would make God propitious to his designs, and shew himselfe propitious to the desires of his people. And what if I should say, that would be then when it was in defence of religion: the Politician Merchants, which trade for peace and ventur religion, which carrie out religion to bring home peace, doe but fish for gudgeons, as *Nero* did with golden hookes: They paint the wals of the house (to speake with the Father) and pluck up the foundation; that beautifie a Commonwealth with peace, and build it not upon religion: and therefore the peace doth not hold beyond the line. For though many thinke there is no other golden age, than that expressed in that golden verse;

Mollia securae peragentes otia vita:

And therefore could wish their inheritance on this side Jordan: though Peace be the elder in my text, and have gotten a good blessing; yet now I must lay my right hand upon the younger, as *Jacob* did upon *Ephraim*, and give the birth-right to Religion: for though Peace be great, yet,

2 Religion is a greater happinesse to a nation; which is the second: ἄρχὴ ἀρετῆς καὶ μὲν ὁρτῶν τοῦ σώματος καὶ τῆς ἀρετῆς τοῦ σώματος. so the Philosopher: Religion is just so much the best of blessings, as God is the best of beings: διὰ τὸν αὐτὸν λόγον ὡς καὶ τὴν διαρίστησιν αὐτοῦ. A plentifull table to feed the body, without profitable discourse to feede the mind

The Happinesse of Peace.

II

S E R M. I.

minde, is little better than a manger. I am sure without the word of God, and *Abba*, the palate of a Christian will finde but little relish, though *Abba* provide delicates for a King : but where two or three conferre of the Law, it is as if God had feasted them at his own table. Israel had three crownes (as the Talmud observes) of the King, of the Priest, of the Law : but the crown of the Law, that was the chiefe of the three : according to that of the Apostle, What advantage then hath the Jew ? much every way, chiefly because that to them were committed the Oracles of God : *Behold I have taught you statutes and judgements* (saith *Moses*) *keep therefore and doe them, for this is your wisdom and your understanding in the sight of the nations, which shall heare all these statutes and say ; Surely this great nation is a wise and understanding people, for what nation is there so great, that hath statutes and judgements so righteous, as all this Law which I set before you this day ?* *וְעַתָּה* : *עַתָּה* The beautifullest thing in the world is light, as was resolved in the banquet of the wise ; it is most true of the light of the Gospell, by which God conveyes all his influence of grace and comfort to the soule, as the Heavens by light convey their influence to these inferior bodies ; without this the richest Common-wealth is but like a stately roome, richly furnished and adorned with all varietie of colours, but hath no windowes to let in the light of heaven, and so the colours are dead, without light to animate them.

How can I rejoyce (saith *Tebis*) since I doe not see the light of the Sun : but with this the poorest Church is ennobled, like the Bush which *Moses* saw burning, which of it selfe was base, but by matching into that illustrious house of light, was grafted into the noble stock of the trees of Paradise, and exalted above the Ceders of Lebanon.

And therefore *Antiochus* that tooke the lights out of the Temple, and *Nimrod* that nimbed the bread of life

SERM. I.

from the people (as some Germans derive the name) were accounted the greatest Tyrants , because these are reputed the greatest ornaments of any Kindome.

Let us say then with the Psalmist; *One thing have I desired of the Lord : which I will seeke after , that I may dwell in the house of the Lord all the dayes of my life, to behold the beautie of the Lord and to enquire in his Temple.* And if the words be not cleere enough, take a Commentarie which the good old Father made upon them , who begged no other boone of the Gods , who liked his hospitalitie so well , that they bid him aske what he would, but that his little tenement might be turned into a Temple , and himselfe accepted as a Priest to offer sacrifice to them. Happie, they say, are those stones of which Temples are made : happie, say I, are those States that are made Temples of the living God ; who made the whole world as a stately Temple, wherein himselfe would be worships, and to attaine to that is the perfection of the world.

But I purpose to bound all the commendation of Religion in this one particular ; if Peace bee good, Religion must needs be excellent, which makes the best Peace, and that with the most dangerous enemies we have.

1 Peace with Death : The wise man being askt, returned this as the best observation he could make upon the sight of Rome flourishing, that even there also men died. And, they say , there stands a globe of the world, at one end of the Librarie in Dublin, and a Sceleton of a man at the other : wee need not study long in this Librarie to learne a good lesson ; though a man were Lord of all that he sees in the map of the world , yet he must dye, and become himselfe a map of mortalitie : and therefore if the Devill tempt with a view of the glory of the world , *All this will I give thee , If thou wilt fall downe and worship me :* he may resist him with the words of our Saviour ; but what profit shall a man have , if hee gain the whole world , and loose his own soule ? So that
the

The Happinesse of Peace.

13

SERM. I.

the fairest Kingdome without Religion, which provides for the soule against death, is but a Paradise without a Tree of life, like a beautifull harlot (according to the French proverb) A Paradise for the eye, and a Purgatorie for the soule: I say not then why *David* was puffed up, when he had numbred the People; but sure hee that had wisdome to number the dayes of such a people, could not but weep as Christ did over the City; as *Xerxes* did, when he beheld his goodly Army from an hill, and considered that within one age, not one of al that goodly company, but would be dead and gone; for such are all the troops of men in such a state: but as the Romans were said to bee without women, *populus unius etatis*, a people of one generation without Religion, within a few yeares are dead men, if not rather dead men already, being without hope of a better life. For this is not the life of man (saith the Orator) the conjunction of the soule with the body, *illa illa vna*, the conjunction of the soule with God, the life of glory, that is life indeed: the hope of this is the true difference between the living & the dead, as he said The hope of this is the best inheritance of the king: as *Alexander*, when hee divided all his treasure amongst his friends, and reserved nothing for himselfe but hope, had done as wisely as he did magnificently, if it had beene this hope: but therefore I thinke he wept, and not without cause, when he heard the Philosopher discourse of another world, because hee had not yet gotten all this, and yet heard there was another, of which hee had no part: Hee wept (to speake with the Apostle) as one that had no hope: For what doth all this profit me (saith *Ahab* in the Father) that I enjoy, since the heaven is brasse above? And what can all the world profit that man, against whom heaven is shut with gates of iron and bars of brasse? Weepe on, poore soules, whose portion is nothing but wailing and weeping, whose diet is the garlick and onions of *Egypt*, diet of bitter weeping; joy cannot

SERM. I.

spring out of these sowre things : In this rejoyce (saith our Saviour) that your names are written in heaven ; no cloud of sorrow can eclipse the joy of that man, who can see his name written in heaven, with so many glistering starres, as it were so many golden characters. But, o the policie of the World ! o the vanitie of men ! that dig deep for mines of gold, as though this treasure were hid in the bosome of the earth, that drink deep of the cup of pleasure, as though this joy were to be found in the bottom of the cup. No, no, if there bee any glimpse of this heavenly light to bee scene here below, as you see the stars sometime in cleare waters ; so these stars of true joy appeer in the cristall water of repentant teares, by reflexion from the heaven in which they are fixed, and that heaven is no other but Religion.

2 Peace with conscience : which bee that hath, all outward losses or crosses cannot make miserable, no more than all the winds without can shake the earth : it is the winds that struggle within her womb ; that when they breake out make the earth quakes. *Jon* was more happie when he sate upon the dung-hill, than *Adam* when he sinned in Paradise ; because, though his body were dissolved into wormes, and everie worme acted by a Devill (as *Origen* would have it) to encrease his torment, yet he had not eaten the forbidden fruit, which bred this worme of conscience, and made him flie from God, The Bride that hath good cheere within, and good musicke, and a good Bridegroom with her, may be merrie ; though the hail chance to rattle upon the tiles without upon her wedding day : though the world should rattle about his eares, a man may sit merrie that sits at the feast of a good conscience : nay, the child of God, by virtue of this, in the midst of the waves of affliction, is as secure as that child, which in a shipwracke was upon a plank with his mother, till she awaked him securely sleeping, and then with his prettie countenance
sweetly

The Happinesse of Peace.

15

S E R M. I.

sweetly smiling and by and by sportingly asking a stroke to beat the naughtie waves, and at last when they continued boisterous for all that, sharply chiding them, as though they had beene but his play-fellowes. O the innocencie! ô the comfort of peace! ô the tranquillitie of a spotlesse minde? There is no heaven so cleere as a good conscience.

Againe, all outward blessings, cannot make a man happy that hath an ill conscience, no more than warme cloaths can produce heat in a dead carcasse, if you would heap never so many upon it: there is no peace to the wicked,

Aut si pax, bello pax ea deterior.

For with this, a man in his greatest fortunes, is but like him that is worshipt in the street with cap and knee, but as soone as hee is stept within doores, is cursed and rated by a scolding wife: like him that is lodged in a bed of Ivorie, covered with cloath of gold, but all his bones within are broken: like a booke of Tragedies bound up in velvet, all faire without, but all black within, the leaves are gold, but the lines are blood; ô the racke, ô the torment, ô the horror of a guiltie mind! There is no hell so darke as an ill conscience, from which no earthly thing can free a man: if he that is bound up in a velvet sure, filletted with gold laces, were sure to escape this, I think velvet would never be cut out for patches, to hang out for signes of the tooth-ach: But it is not a Crowne of gold can cure the head-ach, nor a velvet slipper can ease the gout, nor all the Minstrels can make the maid that is dead for sin rise and dance: no more can honour, or riches, or pleasure, quiet the conscience; only the harp of David the holy Singer of Israel, can charme this evill spirit. For the Hebrewes observe, that all the letters in the name of God, are *literae quiescentes*, letters of rest. God only is the Center, where the soule may find this rest: God only can speake peace to the conscience, and God speaks this

SERM. I.

this peace only by religion, which brings in the last place.
 3 Peace with God. *Artabazus* (in *Xenophon*) complained, when *Cyrus* had given him a cup of gold, and *Chrysantas* but a kisse (in token of speciall favor) that the cup hee gave him was not so good gold as the kisse hee gave *Chrysantas*. And *Socrates* was wont to say, that he had rather have *δουλειαν ἢ τὸ δούλευσεν* the Kings countenance rather than his coynce, a good looke from him rather than gold. And I dare say, a Christian thinks himselfe richer, when he is able to say, God is mine, than if he had a thousand mines of gold : for as *Heracitus* said, If the sun were wanting, it would be night for all the Stars : so if the light of Gods countenance be wanting, if he frowne upon us, a man may sit in the shadow of death. for all the glister of all worldly contentments : for, I beseech you tell mee, suppose the houses were paved with pearles, and walled with diamonds, if the roofo were open to the injuries of Heaven, would those shelter you from the stormes and tempests ? would you chafe to bee so lodged in an hard winter ? Suppose the King should set you in the Chaire of State, at a table richly furnished, royally attended, but his sword hangs over your head in a twined threed, would that honour make you merry ? would you desire to be so feasted ? Suppose God himselfe should make you this offer, crowne your heads with rose-buds, and wash your paths in butter ; cloath your selves in purple, and fare deliciously everie day, take your fill of pleasures, open your mouth wide, and I will fill you with all that heart can wish of worldly things, onely this, *Faciem meam nunquam videbitis* ; You shall never see my face : would you thinke you had a good offer ? would you accept of the condition ?

No, if heaven fight against us, if the wrath of God hang over our heads, if God hide his face, if he be angrie. yea but a little, happie are all they that put their trust in him : the best entertainment at a feast is the Hosts cherefull

The Happinesse of Peace.

17

SERM. I.

cheerefull countenance, *super omnia vultus accessere boni*: and welcome is the best cheere, *Dextra corporis pascitur, animus vultu*. Many say, Who will shew us any good? Lord, lift thou up the light of thy countenance upon us: Let our house be a prison, a dungeon, a hell, but let the light of thy countenance shine in at some little cranie, and that shall make it a Palace, a Court, a Heaven: let our bread be the bread of affliction, and let our teares bee our drinke; but let the light of thy countenance shine upon us, and that bread shall bee transubstantiate into Mannah, the food of Angels; that water turned into wine, and those teares shall drop pearles into our bosomes, and enrich us: let friends, and goods, and life, and all forsake us; but let the light of thy countenance shine upon us, and that shall bee life, and friends, and goods, and all in all unto us. For as *Noah*, when the Deluge of waters had defaced the great Booke of Nature, had a copie of every kinde of creature in that famous Librarie of the Arke, out of which all were reprinted to the world: so hee that hath God, hath the Originall Copie of all blessings, out of which (if all were perished) all might easilie bee restored.

God is the best store-house that a man can have, the best Treasurie that a Kingdome can have: God is the best Shield of any person, and the best Safe-guard of any Nation; if God bee our enemy nothing can secure us; if God bee our friend nothing can hurt us: for when the enemy begirts a Citie round about with the straightest siege hee cannot stop the passage to Heaven, and so long as that is open, there may come reliefe and succour from thence, if God bee our friend, if hee bee in league with us. Faith is a better Engineer than *Dadalus* and he yet made wings with which hee made an escape over the high walls, within which hee was imprisoned: let *Pharaoh* bee behinde, the red sea before, the mountaines on

D

each

SERM. I.

each side, the Iſralites can finde a way,

Reſtat iter calo, calo tentabimus ire :

When there is no other way to eſcape a danger, a Chriſtian can goe by Heaven. Again, when a Citie is compaſt round about with a wall that is impregnable, it will yet bee open ſtill toward Heaven, and therefore cannot bee out of danger, if God bee an enemy : for all their wals and bars, God could raine fire and brimſtone upon the Sodomites from Heaven. *Alexander* asked the Scythians, what they were moſt afraid of, thinking they would have ſaid, of himſelfe, who was ſo victorious everie where ; but they answered ſcoffingly, They were moſt afraid leſt Heaven ſhould fall upon them, meaning they feared no enemy ; but wee indeed need not feare any thing, but this only, leſt the heaven ſhould fall upon us, leſt God ſhould bee our enemy.

O the error of Princes, that ſtrive like thoſe two Artificers, who ſhall draw the ſubtilleſt line of Policie to compaſſe their deſignes ; but happie, happie are they that draw the ſtraiteſt line of Pietie, and ſo draw God in to bee of their confederacie. But to conclude this : the royall Exchange may bring in the riches perhaps, but certainly this is the greateſt honour of London ; above all the priviledges in their ample Charter, that it is called the Chamber of the King. Let us maintaine the Royall Exchange of ſerving God, who hath bleſſed us, and et God honour us ſtill, with keeping his Court of the Goſpell among us, that England may continue to be the Chamber of the great King : and then let Italy, for pleaſure, be called the garden of the world ; it ſhall bee enough for us, that England is the Garden of God for Religion : the beſt flower in our garden is Religion, the greateſt happineſſe of any Nation : but,

3 Peace and Religion both are compleate happineſſe. *Sylla*, ſirnamed *Felix*, accounted it not the leaſt part of his happineſſe, that *Metellus* ſirnamed *Pius* was his friend :

The Happinesse of Peace.

19

SERM. I.

riend : Godlinesse was alway the best friend to Happinesse, though God do not alway befriend true Pietie with externall Felicitie : the Church here is not in a state of perfection, but like the Israelites in their travell thorow the Wildernesse, the blackest night had a pillar of fire, and the brightest day had a pillar of cloud : but when both these meete in a Church, Prosperity and Pietie, Peace and Religion, there is perfect felicitie : as when some skilfull hand hath made an happie marriage betweene perfect Red (suppose the Prince of the house of the Roses) and purest White (suppose the Lady of the nation of the Lillies) they beget the sweetest colour :

Quam tu urbem soror hanc cernes ? qua surgere regna

*Conjugio tali ? Teucrum comitantibus armis,
Punica se quantis attollet gloria rebus ?*

If ever you would see the Church in her glorie, this is her marriage-day, wherein all the solemnities are furnished out by these two.

Behold the Bridegroom, God himselfe, *Optimus Maximus*, hee is come from heaven already to dwell among men, and these two have brought him : for you know (say they) if God would appeare in a visible shape, to dwell upon earth, hee would take light for a body, whereof truth should bee the soule : no other (if I may be the Interpreter) than Light of Prosperity, and truth of Religion. Turne your eyes now upon the Bride her selfe, the Church, she hath put on her wedding garment, with which these two have adorned her, like the woman in the Revelation, shod with the Moone, and Crowned with a Crowne of twelve stars : the Moone, you know, is an embleme of worldly prosperity, both alike inconstant ; and the Crowne, I thinke, may well bee the doctrine of the twelve Apostles, the Catholique and Apostolique Religion. Will

The Happinesse of Peace.

SERM. I.

2

you view now the stones and state of the Temple (as the Disciples once) where this marriage is consummate; that is the new Jerusalem which these two have built; for in it you may have the pavement gold, and the wals pearle, out of the treasures of prosperity, and the Tree of Life in the midst of it, can bee no other but the Word of Life, the true Religion. Can you find in your hearts now, to let fall a looke from the top of the Temple upon the Priest? see where hee stands tying the blessed knot, like *Aaron* with all his ornaments, with which these two have cloathed him: for that rich attire, which (as *Philo* would have it, represented the whole world) is the livery of prosperity, and that inscription upon it of *Holinesse to the Lord*, must needs bee the cognizance of true Religion. I dare not bee too immodest, to carrie you into the Bride-chamber, and shew you the Bed of love; but these two have made it so, that the Spouse lies there like the Kings of Persia, betweene two treasures, *Cervicall* and *Scabellum*; shee is ascended by the steps to the Altar, by the foot-stoole of Prosperitie, into the bed where she rests her head; and takes sweet sleep upon the pillow of true Religion: but what tongue shall presume to tell those divine embraces, which shee there enjoyes? none but her own; for you may heare her boasting with the Spouse in the Canticles, his left hand is under my head, and with his right hand hee doth embrace me; and for this, shee is beholding to these two; for the blessings of the left hand, you know, are Peace and Prosperity, as the blessings of the right hand are Religion and Pietie. There wants nothing now but an *Epithalamium*, which these two also have composed most elegantly, and I thinke the musick will sing it out as sweetly; for see where the glorious Quire of Angels are beginning it from heaven, the Battlements of the Temple, *Glory to God in the high-est, on earth Peace, good will toward men*: and now heare the

The Happinesse of Peace.

21

SER. I.

the goodly Company of the Prophets answering them from earth, the pavement of the Temple, *Mercy and Truth are met together, Righteousnesse and Peace have kissed each other* : if your eares can skill of this divine musick, you discerne this is a song of two parts, Peace and Religion.

These are the Songs of the Church in prosperity, such as are now heard in England : but when wee fate by the rivers of Babel, wee hanged our harpes upon the wilowes, and could not sing the songs of Sion in a strange land : for these two may bee divided as wee see abroad : the Whore of Babel hath clothed her family in scarlet; but the valiant woman, the true Religion, wanders about the world in rags, as you have seene her in the picture : nay more the Whore of Rome hath died her garments red in the blood of the Saints, which had washt their garments white in the blood of the Lamb : but when they are conjoynd, each of them reflects a luster of beautie upon the other. The glorious Diamond set in pure gold, like costly oyntment in a curious box of Atablaste, like a vertuous soule in a beautifull body : the gold beautifies the Temple, and the Temple sanctifies the gold. Neither can wee well bee without both. *Sine lege non est farina, sine farina non est lex*, as the Jews spake : as hee said that prolonged life with two things, *Foris oleo, intus mulso* : so there must bee two things to make our life happie; Religion within, that makes glad the heart of men, and oyle of peace that causes the face without to shine : and the reason is, because wee consist of a soule and a body, of an inward and an outward man : and therefore cannot bee without these outward things : like the haire of our head they are but an excrement, but they are an ornament, like *Maries* haire, with which shee washt her Saviours feet; *Capiti superflua, sed pedibus Christi necessaria*. As there bee three ages of man, according to *Sphinxes* riddle,

SERM. I.

dle, *ἔτι δὲ πρὸς τὴν γῆν ἐ, ὁπότε ἡδὲ περὶ αὐτοῦ*, An infant creeps upon the ground with all foure, a young man goes upon his two legs, an old man on three, counting his staffe for one : so there bee three conditions of men, the worldly man goes upon all foure, and looks to nothing but earthly things ; the Saints in Heaven trample them under their feet, going upright, and scorne so much as to looke toward them, they neede them not at all ; but the Saints on earth though they tread upon them in their esteeme, yet must looke a little toward them in their necessitie, because they cannot bee without them : for so long as wee have the old man about us, wee cannot goe without the staffe of bread, which wee must have out of the storehouse of Peace : and therefore,

Peace is a good *Joseph*, a good Nurse to Religion : The Church had rest in the Acts, and then it multiplied. *David*, a man of war, must not build the Temple, but *Salomon*, a King of peace : and that peace must not bee broken, no not with the noise of the hammer, or the knocking of the stones in the building : and you know it went but slowly forward in *Nehemiahs* time, when they were forced to stand with a trowell in one hand, and a sword in the other : and the reason is, *Omnis motus est super immobili* : the earth must stand still on purpose, that it may support us to run the way of Gods Commandements : But as *Anisognus* told the Sophister, hee came out of season, when hee presented a Treatise of Justice, to him that was at that verie time besieging a Citie ; and the Captaine, so hee could not heare the voyce of the Lawes, for the noyse of the drums : so the Lawes of God, the voyce of the Gospell, cannot be heard in times of warre : and therefore let us pray for the peace of Jerusalem, that our sons may be as plants grown up in their youth, that our daughters may bee as corner-stones, polished after the similitude of a Palace, that they may bee royall and Palatine-stones :

The Happinesse of Peace.

23

SERM. I.

stones : that these Halcyon dayes of Peace may continue for the Kings fishers to build and breede in , for the Ministers of Christ to build up the Church , to beget many sons and daughters to God. Again,

Religion is a good mother to Peace : for Religion brings all the blessings of Peace , according to the Cronosticke made upon the valley of Joacin in Germany, the yeere that *Luther* began his Reformation *Ecce florent valles cum Evangelio* : Godlinesse hath the promises of this life, and of a better, saith *Paul* : God hath promised both in Dowrie with his daughter Godlinesse , as *Caleb* gave his daughter *Achsah*, the springs above, and the springs beneath. Wisdome in the Proverbs hath honour and riches in her left , and in her right hand length of dayes , eternall happinesse. And *Salomon* begged wisdome, and God gave all other things into the bargain. But as the Artificer wrought his owne name so cunningly in the buckler of *Minerva*, that it could not bee pickt out without the dissolution of the whole frame : so take out the name of God, the true Religion, and the most beautifull frame of any State will soone lye in the dust. And as the Philosophers say, If the motion of the heaven should cease, there would bee no generation below. The flowers you see below on earth, are begotten by the flowers of light, the stars you see in heaven. And as when the King removes, you know the Court follows , and when the Court is gone , the hangings are taken downe : so if God remove from a Nation , where hee kept this Court, his graces will not stay behinde, and if they be gone , downe goe the hangings of Peace and Prosperitie.

But Religion is the mother of Peace it selfe especially: I meane not theirs , whose Religion is rebellion , whose faith is faction : that rends a Common-wealth often, as the sword cuts the scabberd. *Peters* Successours love to fish in troubled waters , ever since hee drew his Crowne

our

The Happinesse of Peace.

SERM. I.

out of them : hee divided Princes, that hee might rule ; for when they were busie , playing their cruell games of war, hee had leasure to goe away with the stakes. The Bramble, by scratching and rending, thus became king of the Trees: But as the Champion *Nilo*, when hee thrust his hands into the clefts of an Oake, thinking to make the rent greater, the parts closing together, was caught & held, till he was devoured of wild beasts, & so perished,

ὡς ἀπὸ αἰτῶν ἡ ἀλλοτρίωσις τῶν αὐτῶν καὶ ἐρίη.

Even so Lord put it into the hearts of the divided Princes, that are now by his art, to joyne together, that so the envious man, that hath alway sowed the tares of division in Christendome, may reap the just reward, his owne confusion.

But let the true Religion have the glorie of being like the wisdom which is from above in *James*, peaceable, & if you would see it is so, looke into families, Religion makes peace there, and the Rabbins observe, that if you take the letters of the name *Jehovah*, out of the names of man and woman, *Ish*, *Ishah*, there remains nothing but *Esh*, *Esh*, fire, fire; to note, that when marriage is not in the feare of the Lord, in the knot of true Religion, there is nothing in it but the fire of contention. Looke upon Kingdomes, Religion makes Peace there : you have it observed, that *Melchisedech* was King of Salem ; first *Melchisedech* King of Righteousnesse, and then King of Salem, of Peace : and you may remember the same King that refused a treatise of Justice, as unreasonable in war, was not at leasure to receive the Treatise of Happines. The King that will not by way of Justice, cannot come to the happinesse of Peace. Looke upon Great Britaine, Religion hath made peace here ; the sea meant to unite England and Scotland, when it bound them in one Iland : but as the Naturalists observe of the pearles they call Unions,

The Happinesse of Peace.

25

SERM. I.

Unions, *Uniones oriuntur ex mari; sed magis pendent à cælo*; Heaven reserved this glorie for religion, Religion that hath made this happie Union. Looke on England, Religion hath made peace here. It is written in the Law of *Mahomet*, that God created the Angels of the Light, and the Devils of the Flame: I make no inference. But you know there was a Religion in England, whose children were sons of the Coale, as *ab* calls the sparkles, whose nature and delight it was to kindle the flames of Martyrdome. There is a Religion now, whose sons are children of the Light, whose desire it is to walk by the Light of the Gospell, to bee like it pleasant for shining, but innocent for burning; England was then like hell, where (as Divines observe) the fire hath heat without light, as it had heate of persecution proceeding from darknesse of superstition. England now is like Heaven, which (as Philosophers affirme) hath light without heate, as it hath pietie without crueltie. The God of peace continue this peace of God among us, and grant that wee may alway injoy the daughter, this religious Peace, and alway embrace the mother, this peaceable Religion. Let this stately Vessell alway beare this happy badge of *Castor* and *Pollux*: and let us say, *Veritas Protestantium incomparabiliter pulchrior est quam Helena Papistarum*: And the Star of *Jacob* so guide the course of our royall Pilot, thorow the rough Seas of these times, that hee may safely land the Ship of the Commonwealth in those faire havens (mentioned in the Acts) of Peace and Prosperity; and the Arke of the Church on the mountaines of *Ararat*, Grace and Glorie: that God may alway descend to us by this *Jacob*s ladder, in the blessing of Peace, and wee may all ascend to God by the benefit of Religion: And let England bee thankfull to God and the King, who have clad it like their darling *Joseph*, in this party-coloured coate of temporall and spirituall blessings. When *Clement* the

SERM. I.

sixth had made *Lodowicke* of Spaine Prince of the Fortunate Island, and there were preparations in France & Italy, to set him in possession, it was so verily conceived that he was designed Prince of Britaine, that the Ambassadors at Rome secretly conveyed themselves home, to give notice of it, God indeed hath made Britaine the Fortunate Island, or rather, Paradise situate, as some have thought, above the clouds, and therefore not defaced in the universall Deluge: let the bells of *Aaron* strike on both sides then, like those bells you have seene hang for signes, which have written on one side, *Feare God*, and on the other. *Honour the King*: and let us all take heed, lest as *Philip* branded his Souldier that begged the lands of one that had entertained him kindly, with *ingratus hospes* on his fore-head, so God brand us and the world with the ignominious note of the *Unthankfull Nation*.

Let England also cate this their Pasche with sowre herbs, and mindfull of the afflictions of *Joseph*: *Herodius* dancing moved the King so, that he promised her to the halfe of his Kingdome; and how should wee bee afflicted to see *Elizabeth* weeping (*qua nihil unquam peccavit nisi quod mortua est*: that I may apply the Epitaph of a vertuous Lady) to see the Church bleeding: *Ephorus* had no remarkable thing to report of his Country, and yet was desirous to insert the name of it in his Storie, and therefore brings it in this cold parenthesis, *ἡ πόλις Κρηταισιν ἐπικρατοῦσιν ἔσται*, Athens did this thing famous, and Sparta this, and at that time my Countrey-men the Cumæans did nothing. God forbid that England should be ambitious to bee so named in the Ecclesiasticall historie: Such a Church did thus nobly, and such another suffered thus pitifully, and at that time my Countrey-men of England did nothing, not so much as pray heartily for the peace of Jerusalem. I thinke this would be little more honor to us, than it is to *Pilate*, that his

The Happinesse of Peace.

27

SER. I.

his name is mentioned in the Creede.

And let England lastly bee carefull for posteritie, that wee may tranmit the blessings wee enjoy, as an inheritance to our children : this is the end of marriage, to leave those behinde us, that may rise up and serve God in our stead (saide the Philosopher.) There is a prophesie, that Antichrist shall never overcome Venice, nor Paris, nor London; but let not us bee secure : Let us be jealous of prosperitie, lest Israel wax Fat and spurne against God; they say there bee more ships cast away upon the soft sands, than upon the hard rocks; there are more birds caught with lime-twigs, than are killed with the piece : and therefore according to the Arabicke proverb, *Si amicus tuus mel fueris, ne comederis totum* : let us not abuse the sweetnesse of Gods patience and mercie toward us, let us not turne the grace of God into wantonnesse.

But let us bee zealous in Religion : The Ark in *Obed Edoms* house made all things prosper, but the same Ark brought all plagues among the Philistins. Religion cannot bee practised without reward, but will not bee contemned without danger. *Pharnaces* sent a Crown to *Cæsar*, at the same time he rebelled against him; but he returned the Crown and this message back, *Faceret imperata prius*, Let him returne to his obedience first, then hee would accept the Crowne by way of recognizance. God will not bee crowned by our profession, except wee crowne that with a sutable conversation : and therefore let us all bee zealous in the practise of Religion, and Nobles especially : it is one of *Jeremies* Lamentations, that those that are brought up in scarlet, embrace the dung; and the Lapwing is made an Hieroglyphique of infelicitie, because it hath a little coronet upon the head, and yet feeds upon excrements. Let the sons of the mightie remember then, that the Peacocke hath more painted plumes, and yet the Eagle ac-

SERM. I.

counted the Quene of birds, they say, because she flies neereſt heaven: and count it a madneſſe to clip their wings (as Faulconers doe their Haukes ſometimes) and imp out their traines, to loſe eternall glorie in heaven, for a little vaine glorie on earth.

And let us all bee zealous for Religion: Politicians that ſtand upon their own wiſdome and neglect God, neglect Religion; doe that in earneſt which young children doe in ſport, ſtand upon their own heads, and liſt up the heeles againſt heaven; but let us know, that zeale for God is the beſt policie for our ſelves: there bee three recorded in Scripture, *Eli* begat *Phineas*, and *Phineas* begat *Icabod*: and God taxes in *Eli* remiſneſſe, want of zeale; in *Phineas*, prophaneneſſe, want of conſcience; and the third is *Icabod*, The glory is departed from Iſrael: Want of zeale is the firſt ſtep, not many deſcents from it to ruine: let us then zealouſly reſolve, as the Spartan mother to her Sonne, *ἢ ζῆν, ἢ ἐμζῆν*, either to live in Religion, or dye for Religion. Let us pray for it; the Jewes fable, that our Saviour found out the right pronuntiation of the name of God, and by that did all his miracles: but the right invocation of the name of God would worke miracles indeede: and let us, according to St. *Paul*, pray continually: the Logicians ſay, that *Oratio* is *quantitas discretæ*; but the Apoſtle ſaith, *Oratio* ſhould bee *quantitas continua*, and let not us bee afraid, that our too much devotion may bee taken as an argument of too little diſcretion.

But let his Maieſtie above all remember, that Defender of the Faith is a more noble title than Beauchurke: that God is zealous for the honour of the King that is zealous for the honour of God: that the ſame hand that upholds the King, upholds the Church; and the ſame hand that upholds the Church, upholds the King: that is the Defender of the Faith: and therefore redeeme thoſe golden

The Happinesse of Peace.

29

SERM. I.

golden Bookes which lye morgage^d to the world, to the Church, to God, with some action of royall zeale: though I had so much State Aitronomy, as would saive the *παύσηται*: yet I have learned so much skill in State-Divinitie, to distinguish betweene *Voluntas Sagni* and *Voluntas Bene-placiti*; so much Logicke out of common reason, that a Byas-bowle that will touch the Jacke may compasse about, and not goe strait at first so much good language out of Grammar, that God hath his name from goodnesse, therefore cannot be said the Author of evill, that *Rex* is derived *à recte agendo*; and so much knowledge out of historie, that *John Baptist*, the Voyce, was then a breeding, when *Zacharie* was dumb, *Tacuit generaturus vocem*, which wee all beleve of his Majestie, whose wisdom and zeale for religion, if the world should bee stupid and not admire, if England should bee ungratefull and not congratulate yet this place, this Univerfitie cannot bee so barbarous, as not to celebrate his name, to whom she owes her privileges, her honour, her children, *παιδὶν αὐτοῦ καὶ μαθητῶν αὐτοῦ*, for number and beautie.

Let them that prove her to be *Rachel* the younger, it is enough that *Jacob* loves her as the fairer; that her sister *Leah* would give all the mandrakes of her eldest sonne, to purchase his company. Wee hold our livings in Mortmaine from his Majestie, and therefore cannot hold our learning in Mortmaine. Wee are exempted from Taxes and Subsidies, our hand is accounted dead in Law (for *Inutilis & mortuus aequiparantur in jure*) because they give nothing to the King: and therefore our tongues are so much more obliged, to give these benevolences of thankfulnessse. When tribute was to be paid to *Cesar*. when our Saviour was to pay it, rather than faile, the fish brought it in her mouth: Dutie can give eloquence, where Nature hath commanded silence. There is no fish swims in the waters, so dumb or poore, which

SERM. I.

hath not gold in his mouth to pay this tribute to *Cesar*. And let Majestie suffer me, that am but like little *Zaccheus* in the Gospell, the lowest of stature among the sons of my mother, not like to have seene my Soveraigne for the croud, if I had not beene set up in this Sycamore tree, to present the joy and happinesse which shee conceives of so royall a Guest; and I was Charged to doe it in the words of *Tertullus*, and so conclude my gratulation, as he began his accusation: Seeing that by thee wee enjoy great quietnesse and that verie worthy deeds are done unto this Nation (this gowned Nation) by thy providence, wee accept it alway, and will celebrate it in all places (most Noble *Felix*, most happie Soveraigne) with all thankfullnesse.

(* * *)

FINIS.



THE
SECOND
SERMON.

CANTIC. 5. 8.

I charge you, ô yee daughters of Hierusalem, if yee find my Well-beloved, what shall yee tell him? That I am sick of love.



Though I speake with the tongue of men and Angels, and have not love, I am become as sounding Brasse, or a tinkling Symball : saith the Apostle. And, Though I have the gift of Prophecie, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove Mountaines, and have not Love, I am nothing : And, Though I bestow all my goods to feed the poore, and though I give my body to bee burned and have not love, it profiteth me nothing.

O Divine Love! the Sinewes of Eloquence, the Soule of Learning, the Grace of Liberalitie, the Glory of

SERM. 2.

of Martyrdom. *O Divine Love* whose cunning Alchymy turnes brasse into Gold, and *Corybants* tinkling Symball, into the silver bells of *Aaron*. Perhaps you think I can say no more; whose powerfull *Omnipotency* breathe: a living soule into a lump of clay, and begets a world of beauty of the barren womb of nothing. Now you thinke surely I can go no higher; whose *prudent Oeconomie* teacheth how to doe that which hee cannot doe that can doe all things; I meane to produce contradictories, which teaches how to gaine goods by losse of goods, and life by losse of life. *O Divine Love!* without whom, the *Noblest parts* of man, and the *fairest perflections* of those parts, and the *richest operations* of those perflections, are worse than nought.

The *noblest parts* of man are the *tongue in the head*, which is the round modell of the round heaven; and the *head with the tongue*, by which that little heaven conveys abroad his light and influence; the *hand in the body*, which is the little map of the great world, and the *body with the hand*, upon which that little world saves it selfe from falling into nothing. The *fairest perflections* of these parts are pithy Eloquence, and profound Knowledge, and heavenly Liberality, and heroicall Patience: the *richest operations* of these perflections are, to speake sweetly, to Judge soundly, to Spend magnificently, to Suffer meekly for the name of Christ: all which the Apostle hath artificially couched in this Scripture, with the best improvement of Rhetoricke; as *Chrysostome* noteth.

But of all these, neither speaking, nor knowing, nor doing, nor suffering; neither Eloquence, nor Learning, nor Bountie, nor Patience, neither tongue, nor head, nor hand, nor whole bodie, deserve any commendation of Nobilitie, Beantie, or Riches, except they bee all assisted, informed, acted, animated by this Royall affection; which alone is that *Universall Gift*, *Chrysostome* cales it, that makes the *tongue* by eloquence, as *Pularch* Biles Cle-

opartid's

The Love-sick Spouse.

33

SERM. 2.

ὁργανον πολυ-
χορδον.
ὁργανον ἑρ-
μου.

ἑρμουσιασμα
ἢ ἑρμου-
σιασμα.

Πλήρωμα τοῦ
ῥομου ἢ ἁγιασμα.

πλήθ τοῦ ἑ-
ρμουσιασμοῦ ἢ
ἁγιασμοῦ.

συνδεδωκεν τοῦ
ἁγιασμοῦ ἢ
ἁγιασμοῦ.

ἑρμουσιασμοῦ
ἁγιασμοῦ.

patra's, a ten stringed Instrument, and the head, by knowledge, a skillfull Musitian to tune it aright to the glorie of God, and the good of men : that makes the hand, by liberalitie; the Organ of Organs, as the Philosopher calls it, a strange Engine, to gather while it scatters, in which fence, an open hand, the armes of the liberall man, and the Chalde Hieroglyphique of a gentleman may symbollically represent great revenues, as Diodorus Siculus reports it did among the Æthiopians: That makes the whole body by Martyrdome, a sweet smelling savour, an Holocaust, or rather above a sacrifice and above an Holocaust, as Nazianzen speaks in another case, a living sacrifice pleasing and acceptable in the sight of God.

And no wonder, that these foure cardinall vertues, should have such essentiall dependance upon Love: Rom. 13. 10. It is the fulfilling or fullnesse of the Law: as the heart in the body disperseth the vitall spirits to the rest of the members. As the Primum Mobile in the heaven sets all the other Sphæres agoing, which move and make Musick (as the Pythagorians thought) in his bosome: as Ens in Logick, communicates his being to the ten predicaments: So is Love to the ten Commandements, in which they live, and move, and have their being: 1 Tim. 1. 5. it is the end, the scope at which all aime, the perfection in which they rest, the tribute which they exact: Coloss. 3. 14. it is the bond of perfection, as our Translation hath it; or the perfection of bonds, perhaps (by an usuall Hebraisme) the most perfect bond, that ties all Gods graces to us; the ring of gold, a pledge of marriage-love to us, with this posie in it: The Golden girdle about the paps of Christ, Revel. 1. A girdle because it fastens all the garments of grace, a golden girdle, because it is farre more precious than feare, or any other bond, saith Gregorie: which ties all Gods graces one to another, as if some silken thread should hold a thousand

F beads

SERM. 2.

ἀναβαίνωντες
καὶ καταβαίνοντες.ἐν τῇ καρδίᾳ
ὡς ἐν ἑαυτῇ,
καὶ ὡς ἐν
καρδίᾳ ἑαυτοῦ.

πνεῦμα.

beads of pearle, to make a costly bracelet to adorne the Spouse of Christ. It is the *Jacobs ladder reaching up to Heaven*, (begins a Sermon in supposed *Chrysostome*) by which Angelicall Spirits ascend and descend in a sweet reciprocation of mutuall offices. It is a Macrocosme, a great world of Theologicall vertues, the two Poles are God and Man, the Center Love, the Diameter Love, the Circumference Love, divided into a double Semicircle; the first of contemplation, where love ascends by knowledge to God, and descends by eloquence to man: The second of operation, where Love descends by liberalitie to man, and ascends by martyrdome to God: it is a Microcosme, a little world of Theologicall vertues; the hands of Love stretched out touch the two Poles, the right hand embraces God, the left hand embraces our neighbour; the head touches the point of contemplation, in which it flies up to God by reason, and falls downe to man by speech; the feet touch the point of operation, in which it moves downe to man by doing good, and mounts up to God by suffering evil for Christs sake; and all these make the perfect circle, the whole *ἐκκλῆσια* of Divine learning: as you know the line drawn from the vertiall point of the head, by the extremities of the hands and feet stretched out, will make a perfect circle, as the curious observers of the secret proportions in Nature have discovered. In a word, Love, though one vertue, doth in effect communicate it selfe unto all, saith *Basil*: *Brevis ac vera definitio virtutis: est iordo amoris*, saith *Austin*. And the Greeke Epigram presents Love crowned with foure crownes, in reference to the quadrature of this circle in the foure Cardinall vertues, upon which a good man stands *four-square*, in a sure situation.

I hope it shall not bee thought impertinent to premise this Encomium of spirituall love, as a *Pneumium* to this text, that treats of the *Spouses love*: this grace be-
ing

The Love-sicke Spouse.

35

S E R M. 2.

ing so necessarie, that without it all other graces are fruitlesse; Virgins indeede, but in such a sense as the Greeke Epigram scoffes at his sterill thankfullnesse,

Thanks *Virgins* are wish thee,
Fruitlesse and barren bee.

παιδισιν αι
παρ ον χαρι
τις : τιμωρ παρ
οιδειν.

Even faith it selfe, bee it as beautifull as the Cypresse, without love is as barren as the Cypresse: and therefore as *Rachel*, when she percieved her selfe barren, gave her hand-maid *Bilhah* into her husbands bosome, and *Bilhah* bare children to *Jacob* upon *Rachells* knees; so Love beares children unto Christ upon the knees of Faith: and without this little *Benjamin*, wee shall not see the face of our heavenly *Joseph*, or not bee sent away with a blessing. For as *Vespasian* commanding a liberall reward should bee given to a woman, that came and professed shee was in love with him, when his Steward asked him what Item he should put to it, in his booke of accounts, *Vespasiano adunato*, said the Emperor, Item to her that loved *Vespasian*: so when God gives much, or forgives much to any, you may write this Item, Because they loved much.

To come close up to the text then, wee have here the most pure love of the Spouse to Christ, breathing forth in a most patheticall profession, her sicknesse, which they say, is a good signe of health, breaking forth at her lips on this manner, *I am sick of love*. In it, as the wise man speakes of a word in due season, you may observe two things, the apples of Gold and the pictures of Silver, the substance of the Text, and the circumstance of the Context: and each of these bring forth twins, the substance having both, the affection, love; and the intention, sick of love: *Gratia & Gradus*: The substance and the Circumstance, as *Oecumenius* observes, that all divine graces; must have the circumstance is also double; 1. The Absence of her beloved: when shee had lost her beloved, then shee finds her love toward him, her want is a panegyricall

μεγιστη &
μενωσις.

SERM. 2.

gyricall oration of his worth, for then shee professeth shee is sick of love : 2. *Her own Affliction* : when the watchman had wounded her, her wounds give vent to her words, which shee doth rather bleed than breathe forth : and the more shee is afflicted for Christ, the more shee is affected unto Christ : as if shee should say, *Before I was afflicted I went astray, I was sick of folly* ; but now, *ô now, I am sick of Love*. I must begin with these.

I know that eloquence should fall from this place like Sions silver drops upon the lower ground, like the sweete influence of the Pleiades upon the lower world : and the body of that speech that should fit such an assembly, should bee all silver, the tongue tipt with gold, like that cup in *Homer* :

The Cup was silver fine,

The brim with gold did shine.

Yet as *Jacob*, I thinke, in the famine of Canaan, would not have mis-liked the sacks of corne that his Sonnes brought out of *Ægypt*, though they had not brought the silver back againe in their mouthes, so I hope my Reverend Fathers, and my learned and Christian brethren also, will not mis-like if my sacke bee corne to feede their hunger, though my mouth bee not gold to feede the humor of every wanton Auditor, though my simple Homily bee no kin to *Chrysostome* : and so I come to the first circumstance, the absence of her beloved.

This absence I place without further dispute, in the want of three effects, which arise from his persence ; 1. The outward wooing of his word, 2. The inward working of his Spirit, 3. The comfort of his presence, resulting from the two former. When her well-beloved wooed her gently in the second verse, shee was nice and coy. *Open to mee*, saith hee, *my sister, my love, my dove, my undefiled* ; *for my head is filled with dew, and my locks with the drops of the night* : shee saith, *her hands dropt*
With

Αρροῖς ὡς
 ὅτι ἦν, καὶ
 οὐκ ἔστιν ἔτι
 ἀσκήσαν.

The Love-sicke Spouse.

37

SERM. 2.

With myrrhe, and her fingers with sweet smelling myrrhe : but tell me, Doth not his tongue drop with myrrhe, and his lips with sweet smelling myrrhe ? Me thinks I see *Mercuries* rod with a snake about it (the embleme of eloquence) winding and screwing it selfe into the hearts of the Auditors, lively set forth in these insinuations : but what answer makes shee ? I have put off my coate, and like a child that could not dresse it selfe, she complaines, how shall I put it on ? I have washed my feete (white in inke, I wist, and are affraid to black your selfe in milke) how shall I defile them ? Thus when shee hath Libertie to enjoy him, shee hath no list to entertaine him, as *Nazianzene* seakes elegantly, I know not how; facilitie is a great prejudice against excellencie; and you may feele desire (upon whose feete love runs, saith *Austin*, as it rests in the bosome of joy, *Currit per desiderium, & quiescit per gaudium*) goe dully under you toward any good, unlesse it be spurred forward with an apprehension of some difficultie. But when hee had withdrawn himself upon her unkind coldnesse, when hee was gone, her stomach is come downe, and her bowels are moved within her her hands bestirre themselves while they sweate, till they drop againe : her Soule failes, and yet her feete trudge up and downe the streets of the Citie, to finde him whom her soule loved, and she will have her well-beloved, I that shee will, and all the Towne to know that shee loves him, and that dearly too ; I charge you, o yee daughters of *Jerusalem*, if yee finde my well beloved, tell him that I am sicke of love.

Thus the Gracious God, as *Clemens* calls him ; after *Pindar*, that workes all things sweetely, as the fathers love to speake, causeth this absence to have a double influence upon the faithfull, to punish their former negligence, and withall provoke a future dilligence : like a plaister that is both corrosive and incarnative, like *Iosephs* bloody coat to *Jacob*, with which hee was, saith *Nazi-*

οὕτως τὸ ἐπι-
μαρ εἰς ἐξουσίαν
ἀφ' οὗ εἰς ἂν
ὑμῶν.

ὁ ἀειπτόχρονος
Θεός.

ἀνὰ πνεύματι
καὶ ἀγαπῶν
ὑμᾶς.

SERM. 2.

anzene, at once grieved and comforted : like a cloud which seemes to bee compounded of a double exhalation ; envie, because it robs the earth of the golden beames of the Sunne, which make it chearefull ; and goodnesse, because it enriches it again with golden showers, which make it fruitfull.

πνία & πνεύς.

The ground of this you may take, 1. From the nature of love ; All things, and love among the rest, love vicissitudes : *Povertie and riches bred it*, saith *Plato*, and the same feede it : heats and colds are the best diet for it : as rackets at Tennis make the ball live in perpetuall motion, so doe repulses in love, and reflect it stronger into one anothers bosome : the best temper of it is, that the communication be neither too forward, lest it coole desire ; nor too froward, lest it cause despaire, *Nec satiare animum, nec cruciare volo*, said *Ansonius* : These are the two Tropicks, between which this divine Lamp runs, in which though there bee a Latitude admitting of accessse and recesso, yet when it comes to the *Equinoctiall* line of this golden mediocritie, then the seasons are most delicate : the greatest myserie in this art is to take heede, *Ne cupiditatis ardorem fastidio satietatis extinguas*, to speake with *Austin* : and therefore it must have physicall diet, which neither strengthens, nor suffers to dye, as the Greeke Oratour elegantly compares the Subsidies which the Athenians gave to the warre : and the same was intended in the embleme of the Cow for the Low-Countries, which fed upon a bottle of hay which the Queene of England held in her hand. And hence it is, that when the Spouse is sick of a surfet, hee diets her with fasting, and cures her πνία with artificiall medicines.

ἡ μὴτε ἰσχυρὸς
καὶ δυνάστης, μὴτε
ἀποδυνάστης ἔσται.

2 From the nature of man : I know not how there goes more leaven to the molding of mankind, that makes him sowre of sorrow, than rising, that might dilate his heart with delight : & therefore we bewray our love more by

The Love-sicke Sponse.

39

by griefe, in parting with any good, than joy in partaking: *Narivum virium est humana mentis*, saith *Salvian*, *ea defuerare qua defunt*: And *Clemens* complaines, The heaven spreads his armes round about us, as it were offering love and embraces, but wee dote upon gold, which is not onely pale, because afraid of so many that lye in wait for it, as he said; but hath also hid it selfe in the bowels of the earth, as it were to shun our light, and yet wee dote and delve for it: this is a game that our love often plays at, *Them that love it, it shuns*, and *them that love it not, it follows*: as it is observed of the shadow, and applyed to honour, follow it, it will run away, run away, and it follow you: Love, like the Parthian, casts his darts; and wounds flying; some colours are most lovely afar off, and all favours when we want them. This is an Epidemicall disease of mankind; wee take notice of the price of any good, *carendo magis quam fruendo*: Fulnesse, is the most deadly poyson of thankfullnesse, and want the most soveraigne preservative against wantonnesse: contraries are the comentaries upon one another, and their mutuall opposition the best exposition; the thunder of the Cannon, the language of war is the best Rhetorick to commend peace; the horror of darknesse proves the benefit of light to be heavenly, and health is then preferred among us, when it brings letters of commendation from sicknesse.

3 This may appeare more fully in the nature of this Absence; for the consolations of Christ his presence are much inhanst by the desolation hee finds in his absence; for if the Stoicks accounted vertue cheir *bonne of plentie*, as *Plutarch* tels us, if *Phidias* wrote in his *Jupiters* finger, *All-commanding-beautifull*, pointing at his own *Amasius*, as *Clemens* relates; If *Rachel* mourned for her children, and would not bee comforted, then tell mee whether a veile, or a pensill would best shadow out the sorrow of that soule that hath lost Christ, who may say

to

SERM. 2.

ὁ θεὸς οὐρανὸς
ἀνέστη, τὴν
καὶ ὑμῶν
ἐξουσίαν ἔ-
τιθεται.

ὅτι οὐκ ἔστι
οὐτά, καὶ οὐ
ἀνέστη θεός.

κίεος ἀμα-
σίας.

παντὰ ταῦτα
καὶ λέει.

SERM. 2.

κίεος ἀμαλ-
δε-ας
παιτῶν ἐξ-
αδς.

Ἰὺν, σιδε
γδ, τίς ἐτα-
εἶθ.

Ἰτν τῷ ; δο
ἰδω, &c.

to his Spouse, as *Elkanah* to *Annah*, *Am not I better to thee than many children?* who is truly the *horne of plenty*, and the *Ocean of beautie*, as *Plato* calls *God*; whose name as *God* is *I am*, because hee is all things to all men that they can want; who is as man the true *Mannah* that came from heaven, which hath all tastes (as some say of that) that any man can wish; who is made unto us *Wisdom*, and *righteousnesse*, and *sanctification* and *redemption*, as the *Apostle* speaks? *No sorrow of soule like this*, as *Nazianzene* pathetically; Or if any pensill can pourtray forth such pensivenesse, I thinke that soule would looke like one that had lost the eight beatitudes, or according to the *Popish proverb*, the seven joyes of our *Lady*.

If the light that is in thee be darknesse (saith our Saviour) how great is that darknesse? And you may guesse by this, how great her heaviness is, whose very joy it turned into heaviness. The verie name of *Christ* is like an ointment powred forth, therefore the virgins love him. The name of *Jesus* hath a thousand treasures of joy and comfort in it, saith *Chrysostome*; and is therefore used by *Paul* five hundred times, as some have reckoned. The name of a Saviour, saith *Bernard*, is honey in the mouth, and musick in the eare, & a Jubile in the heart: but she cannot think upon this *Christ*, this *Jesus*, this Saviour, without unspeakable griefe, in remembrance that she had him; I, she had him, but by her owne default hath lost him; as the *Maid in Scaliger* swooned at the sight of a *Lily*, as *Basil* wept when hee saw the *Rose*, because it brought to his mind the first sin, from whence it had the prickles, which it had not while man continued in innocencie, as hee thought: so the remembrance of *Christ*, the *Rose of Paradise*, the *Flower of delight*, is full of prickles to her, *Et ai ai flos habet inscriptum*, as the Poet of the *Hyacinth*, since by her sin shee lost him.

Yea *God* himselfe, whom shee was wont to call by the sweetest name of *Father*, is become her enemy, the terrors

The Love-sick Spouse.

41

SERM. 2.

retours of the Almighty compasse her; the clouds of his brow raine *Gehennam* to *Cælo*, as *Salvator* calls the fire and brimstone that fell on Sodom: and as the Cabbalists note of marriage, out of the words, *איש ואישה* man and woman, that if thou take out *Jod*, and *He*, the letters of the name of God, there remains nothing but *נש, נש.* *fier, fire*, that when marriage, is not in the feare of the Lord, in the knot of true Religion, there is nothing in it but the fire of contention, so it is betweene us and God without Christ: and justly so, according to *Nazianzen*, That they which joy not in his only Sonne, the light of his countenance, should feele the heat of his indignation, as of a consuming fire.

Yea, all the creatures rise up against her, as it were, to revenge their Masters quarrell, they no sooner feele the silver cord of their obedience broken, by which they were tyed to her in service, while shee was tyed by love to Christ, but they fall upon her greedily; shee is metamorphosed in *formam cervi*, as *Athos* was into the form of a servant, that I may so allude; and many faire offers may shee make to say, --- *Dominum cognoscite vestrum*, as shee did, before they will acknowledge her. Part of *Zisca's* Souldiers in Bohemia, after his death, called themselves Orphans, in *Aeneas Sylvius*: not so, noble Bohemians, though *Zisca* bee dead, yet Christ liveth and reigneth for evermore; but shee is like an Orphan, indeede obnoxious to all injuries; and as *Basil* saith wittily of the corne in a great dearth, *The wanton winds did whirrit it on the eare in their cruell sport*: so this widdow Soule having lost her husband Christ, is pittifully mis-used on all hands. *Artemons* servants in *Plutarck*, when ever hee went out carried a canopie over his head, lest the heaven might fall and crush him. And they tell of a foolish melancholike bird, that stands alway but upon one leg, lest her own weight, though shee bee very small, should sinke her into the center of the earth,

G

holding

ἀντὶ τοῦ
ὅτι αὐτὴ οὐκ
ἐστὶν ἐν τῷ
ἐκείνῳ.

ὁ δὲ ἄνθρωπος
ὅτι τὸν
ἀνθρώπου
ὅτι καὶ
αὐτὸν.

SERM. 2.

holding the other over her head, least the heaven should fall : how credible the relation is, or the reason how probable, I say not, but this I say, the Spouses feare may justly bee as great as theirs was, and her folly would be farre greater if shee should thinke to oppose or interpose any thing that might save her from the wrath of Heaven, the wrath of God ready to fall upon her, beside Christ.

And whither now shall the poor spouse fly for safety? *In Capitoliumne*? O hapie, happie time, when shee could have gone with bolnesse to the throne of grace, and bee sure to speede of comfort there! when shee could have done that by religious prayer, which *Caligula* did not without sacrilegious pride, when hee placed his own Effigies in the Capitoll, as it were, whispering in *Jupiters* eare, when shee was safe in Gods lap, as *Domitian* thought himselfe safe, when he had escaped the search of *Vitellius* his Souldiers, and therefore in that verie place where hee had laine hid, built a Temple, *Jovi Custodi*, where he dedicated the image of *Jupiter* holding himselfe in his bosome, as yee have it in *Tacitus*: but now the Starres of Heaven, which shee was wont to behold like so many eyes of providence (as *Arion* in *Pulcarch* meditated, when being cast over-boord by the cruell Mariners, hee rod to shore upon the Dolphins back) watching over her for good, appeare like so many Armies of that great Lord of Hosts whom shee hath offended, fighting against her in their course, as they did against *Sisera*.

But whither then shall shee goe? *Domumne*? O blessed, thrice blessed soules, that need seeke no further for Heaven, than within their owne bosomes! where the peace of a good conscience, and the joy of the Holy Ghost, make better Musick than the supposed harmony of the Sphaeres: the more unhappie shee that hath lost so great a Jewell. *Malas uxores qui habent*, saith *Ausim*. Those that have shrewish wives care not for keeping home

The Love-sicke Spouse.

43

SERM. 2.

home, and those that have evill consciences, I may say shrewish consciences, care not for conversing with them, *ne peccatorum litibus evertantur*, as hee applies it : the Spouses conscience was wont to bee like *Abimeaz*, as *David* said of him, a good man, and brings good tidings : But now like the Blackmore *Cushi*, her visage and message are both of a colour, sad and dolefull. Shee could have answered the Law, when hee quarrelled with her, *Uxori lis non incenditur*, according to the Law Maxime, goe sue my husband Christ : and when her sinnes pursued her, *Vulnera Christi civitates refugii*, as hee said : shee was in the Citie of God, *Cujus quodam modo asylum est vera remissio peccatorum*, as *Austin* sweetely compares it. The five wounds of Christ, they were her five Cities of Refuge ; the Remission of Sinnes, that was her Sanctuary : Her conscience besprinkled with the blood of Christ was crucified.

The Heathen (as *Sozomen* relates in the Tripartite historie) objected to *Constantine*, that hee turned Christian, because having committed murther, the Philosophers told him, that it could not bee expiated ; but the Bishop gave him hope, that upon his repentance it might bee washt away in the blood of Christ : and with this they upbraided Religion, as though the Citie of God, as *Clement* calls the New Jerusalem, were the Citie of the wicked, as *Philip* used to call one in Greece, that entertained all profligate persons. *Impiissimi pariter ac stultissimi*, as *Salvian* speakes of *Cain*, who objected that for a crime, that is the Crowne of religion, that it can speake peace to a wounded conscience ; and this vertue the Spouse was wont to find in Christ, while shee enjoyed him ; but now the Law curses from mount Eball, and thunders from mount Sinai and her Lord, her Lawrell is lost ; her conscience hales and drags her into a chamber of meditation (as the Jesuites call that where they tutor their Scholars to kil Princes) presenting her with nothing

oucyvbmns.

myvgybmns.

SERM. 2.

ἐν τῇ ἐκκλησίᾳ ὡς
 παρὰ τὸν πατέρα

ἐν τῇ ἐκκλησίᾳ ὡς αὐτὸς
 οὐκ ἀπολείπει
 ἐν τῇ ἐκκλησίᾳ

καὶ ὁ θεὸς τῷ
 ἀνθρώπῳ κἀντιτίθει
 ὅσα ὥστε θεῶν.

but horrid shapes of hellish fiends and hell-fire, and makes her thrust her finger into the flames, as they use to deale with children; when they will needs bee meddling with fire.

Now Lord, what a change is here? Shee that was, while the love of Christ was the Mistresse in her soule, and all other affections her hand-maids, as *Nazianzene* said of Philosophie, it is the Mistrisse of the affections; while faith shined in her, and all other graces, the daughters of faith, as *Clement* calls them: While godlinesse swayed the scepter, and all other vertues the companions of godlinesse, Religion, and the vertues that sit in the throne with it, as *Origen* speaks. Shee that was, as they say of the Court of England, the map of Majesty is now become, by shutting out Christ, like the world without the Sunne, *Cyclops* without his eye, the Body without the Soule; and as they say of the Court of France, the map of confusion. *Come now all the braveries of the World, smiling and flattering, miserable comforters are yee all; for as Heraclitus said once, If the Sunne were wanting, it would bee night for all the Starres: So when the light of Gods countenance, when Christ is wanting, the Spouse finds a night of sorrow, for all the glister of all worldly contentments.*

To drew now to a closure of this point, and shew how the effects of his absence lead the Spouse to Christ. The enchanted Ass in *Lucian*, when hee came to see himselfe in a looking-glasse, returned to his proper shape againe: so the Lawe of God, likened by *James* to a looking-glasse, presenting her with a view of her miserable condition, unwitches her, if I may so speake, and makes all the charmes of sinne of no effect. *It is alwaies good to remember God, saith Nazianzen.* The Pharises were wont to fringe their garments with thornes, to put them in minde of God at every step; and the Philosopher had a ball of brasse in his hand, which if hee

The Love-sicke Spouse.

45

hee chanced to sleepe, with a fall into a bason awaked him to his studies : Shee needs no other thorne than those pricks of Conscience, which shee feels for want of Christ, and the losse of his favour : rings such a peale in her eares, that will not suffer her to sleepe long in sin; but calls upon her, as *Peter* did upon his wife in *Eusebius*, when hee went to martyrdome, *Remember Christ*. And how can shee sleepe securely? *Augustus*, when a Knight died at Rome that was much in debt, sent to buy his bed, conceiving there must need : bee some extraordinary virtue in it, if hee that was so deepe in debt could take any rest upon it ; and how can hee sleepe securely, who is so much in debt to God ?

In a word, the discipline of the Law drives her to him, which is therefore called a *Schoole-master unto Christ* : for by that time shee hath bene set to Schoole to him, and learned her Christ-crosse row againe, in the true method of Divinity, whereas *Lucian* speaks of his Art, *Tears are the beginning of Art*, and can read her letters thorow the teares standing in her eyes, as children doe thorow horne, which otherwise they would sooner rend than read, by that time shee is growne fit for the free-schoole of Grace, now shee begins to misse what before shee prized not, and lost : now shee cries out as *Nazianzen* doth in another case, *Loving peace, Loving peace*, & the third time, *Loving peace, where didst thou leave us ?* as if hee would recompence the want of the thing with the repetition of the name. And as the Priest of *Mercurie*, when they eat their figs and honey, cryed out, *Sweet is Truth* : so contrarily, when shee hath eaten the Paschal Lamb with all those fowre herbs, shee cries out as they did, *Sweet is Truth*.

Truth is sweet, said they ; Christ is sweet, saith shee . which freed mee from all these miseries ; for when I was under his wing, love cast out feare, and despaire durst not so much as snarle at me ; sin had no sting, and hell

S E R M. 2.

ὁ πρὸς μὴνῃν
τῆς Κριτικῆς.

πρὸς τὸν ἀνδρῶς ἐν
Χριστῷ.

ἀνδρῶς τὸ τ
τῆς πρὸς ἀνδρῶς
μῆνῃς.

ἐν τῇ ἐκκλησίᾳ, ἐν
τῇ ἐκκλησίᾳ, ἐν
τῇ ἐκκλησίᾳ, πρὸς
τὸν ἀνδρῶς ἀπο-
λυστῆς ?

χαρὴν ἡ ἀλή-
θεια.

χαρὴν ἡ ἀλή-
θεια.

SERM. 2.

could do me no more hurt, than if it had been a painted fire : conscience was a comforter, not a tormentor, and the Law had an office directive indeed, but no corrective authoritie. But I no sooner forsook my Sancturie, but I fell into this Purgatorie, had no sooner let goe the horns of the Altar, but I was upon the horn of the Unicorn : I thinke I shall remember as long as I live that it is good for me to cleave to the Lord : I will return (*Frustra blanditie venit ad me*, ye com too late, O ye fawning sine, for I will returne) to my former husband, as the Prophet counceils, for then it was well with me : I will say unto him, make haste my wellbeloved, and be like to the Roe or the Hart upon the Mountain of spices : I will dispatch a hundred Centuries of love letters to him, and two hundred more, and I care not much if I tell you all what I mean to write *hoc habes scriptum tota tabella*, Veni, Come Lord Jesus, come quickly : I will write them with the warm blood of my wounded heart, and raine a shower of teares npon the paper, which shall make it take Inke the better, as they say *Bernards* first Epistle was written *sub dio* in the midst of a great shower, and for that miracle deserved precedency : My daily Letany shall be, O Lord make speed to save me : and by the Churches leave Ile add the responfall my selfe, O Lord make hast to help me, for *I am sick of Love*.

1 For *Consolation* ; I find such an argument to prove the Soule immortall in an ancient Philosopher, because vices which are most contrary to it, as diseases to the body, doe not perish it : and by the same reason I thinke this truth affords a good testimony of the immortality of Grace, since the sinne of man and the absence of God, the most deadly poyson of it, through God's-goodnesse, is an wholsome portion. I deny not but Saints of themselves, as glasses, may fall and breake if they fall : but as glasses in a wary hand, so Saints in the hand of God, shall neither breake nor fall : Yea though Saints may seeme

seeme sometimes to bee dasht against sinnes, as glasses against stones, yet they *shall* not breake, though they fall, because God holds them. A worthy Gentlewoman, an exile for Christ in Queen *Maries* daies, being perplexed in minde, doubted of her salvation, and in strong assault of Satan tooke a glasse which shee threw against the walls, with these words to those that conferred with her, *As sure as this glasse shall now be broken, so sure shall I bee damned.* I doubt not but now she is a Saint in Heaven : but yet shee said true ; for the glasse, rather than it would present her with the false face of a Reprobate, which was an elect vessell, durst not breake, but remains still as a looking-glasse to all Christians, wherein they may behold intuitively their owne weakenesse, and the goodnesse of the Lord.

If any yet may thinke that this truth is but chymically distilled out of this Text, as they say they can fetch oyle out of flint, because I said that Christ was absent, that the Spouse had lost him, and no grace without Christ, saith the Divine ; as the Naturalists say, no Gold without the Sun. I answer : The light of the Sun is many times intercepted in a cloud, who yet sheds abroad his vivificall influence : so the faithfull may sometime lose the light of God's countenance, or rather *Florem lucis*, as *Tertullian* elegantly, the luster, not the light ; but his influence is never denied, which produceth this divine love even then when hee seemes absent. And as that barbarous Nation (as *Ludovicus Vivez* upon *Austin* tells the story) imprisoned, condemned, executed and ript an Asle to recover the Moone out of him, which they supposed hee had swallowed, because they saw him drinke in the water where the Moone appeared by reflexion, and immediatly upon that, shee being wrapt up in a cloud, they missed her : so, though simple men thinke the grace of God is quite extinct, when some cloud of sinne robs a Christian of the comfortable light of it, and
are

SERM. 2.

are frightened, as the Ancient were with these Ecclesies, yet hee that knowes the cause is nothing troubled, but expects the returne with patience.

Plainly the Spouse in this case hath his presence of grace, and is united to him because shee loves him; for, *Amor est affectus unionis*, as *Scaliger* defines it: but shee feels not his love to her, and therefore wants his presence of joy; for, *Gaudium est effectus visionis*, as the Schoole determines; shee enjoyes him, but shee doth not joy in him; shee is in *Calo*, but not in *Paradiso*, as *Aquinas* distinguishes upon the twelfth Chapter of the second Epistle to the Corinthians, in the soundnesse of faith, but not in the sweetnesse of feeling; shee fares as one at a funerall feast, where there is much meat, but no cheere: and as *Lucian* said *ὕμνος* in his salutation, when hee should have said *χαῖς*, *All haile*, for which hee writes an Apologie: So Christ said to her *ὕμνος*, *Bee whole*, hee made her whole; but hee did not say *χαῖς*: and therefore, as though Salvation and Grace were but a fullen thing without her companion joy, as though hee had mistaken the Watch-word betweene them, shee doubteth it is not hee: And as in the passion of Christ, the beatificall vision was suspended perhaps, but without doubt the Hypostaticall Union was not dissolved: So here betweene Christ and his Spouse, the conjugall knot remains indissoluble, though the comfortable intercourse of some mutuall Officers bee for a season interrupted.

Yea, so farre is this from killing grace, that it kindles it rather: a father walking with his little sonne, suppose in the Citie, when hee perceives him gaze up and down and wander from him, may withdraw himselfe behind some pillar suppose, not meaning to loose him, but to make him cry and seeke for him, and keepe closser to him afterward; so doth our Heavenly Father with us, Hee withdrawes himselfe to make us cry after Him, and such chil-

The Love-sick Spouse.

49

SERM. 2.

childrens cries are marriage Musick, as wee say. *Arcefilans* in *Plutach* visiting his sick friend, and perceiving his necessitie, that hee wanted, and yet his modestie, that hee was ashamed to ask; that hee might satisfie the one, and yet save the other, secretly conveyed money under his pillow, which his friend finding, after hee was gone, was wont to say, *Arcefilans stole this*: So when Christ steales himselfe from his Spouse, *Αρκεφίλων τὸ πρὸς τὸ λυγρὰ*, this is but like *Arcefilans* his stealth, hee steales grace into her, and makes her richer than before. A little jarring among friends makes the Musick sweeter, according to that of *Austin*, *Rarissima dissonantia conditi consensiones plurimas*: And as *Agatho* in *Ælian* told the King that wondred why hee was so harsh to his lover; My roughnesse, said hee, it but like that of the file, or whetstone, to make his affection brighter and sharper; so is Gods, who is *goodnesse it selfe* towards us.

Αρκεφίλων τὸ πρὸς τὸ λυγρὰ.

Αὐτῶν ὁδῶν.

And this is the tenour of all Gods proceedings with his servants, *mercie and truth are met together, righteousness and peace have kissed each other*: comforts and chastisements, joy and sorrow make checker-worke in our life, as they use to say: sorrow besprinkles our eyes with teares, and joy wipes them off againe: as *Lorinus* the Jesuite fables of strange grasshoppers that depopulated England, which had written upon one wing *Ira* in black letters, upon the other *Dei* in golden: So Gods children are punished indeede, that is black; but by God in much mercie, that is golden: and as the Greeke Epigram hath it of the Silver Axe the Ensigne of Justice.

That Sword that cuts the bad in twain,

The good doch wound, and heale again.

The wicked, they are wounded with punishments, the Axe of Gods revenging Justice, the Godly are cured with his chastisements, being but as silver, or as gold restorative; when hee deales with them hee whets His

H

Sword

*Ἡ τοῦ ἀγαθοῦ
ἀξὶνος ἔλας
καὶ ὁ ἀγαθὸς
ἀδικῶν
Ἡ δὲ καὶ ὁ ἀγαθὸς
ἀδικῶν ὁ ἀγαθὸς
ἀδικῶν.*

SERM. 2.

ἐλευθερία.

ἐν τῷ τῷ κλάδῳ
τῷ ἔξω τοῦ φορέ-
ου ὡς ὁ ἀνθρώπος
ἀπὸ τοῦ ἀέρος
ζῆται.

ἡλικιωμένοι
ἡλικίᾳ δὲ
χρῶνται.
ὁρίωντες
ἐκείνους.

τῷ Θεῷ τῷ
πνεύματι αὐτοῦ
τοῦτον ὡς

Sword with Love, as *Evagrius* speaks, and as it is in the Lyrick, His Warrelike club is made of Olive wood, as they say *Hercules* was, and hee weares his sword of justice in a bough of Myrtle dedicated to love: Thus it is with the Spouse here; the absence of Christ is both an extinguisher of sinne by Gods justice, and by his mercie an incentive of grace, for now she professeth shee is sick of love.

2 Exhortation: That which the Bernardine Monks fondly conceited, that the Sunne shone only into their Cell, taken off the Sunne of righteousness, is true of the Christian: yet not so, as *Tully* saith of Syracuse in Sicilly, and as they say of Rhodes, that not one day passeth, in which the Sunne shinnes not cleerly on them: *Incipimus adhuc interseindunt latitiae, sapientis vero contextum gaudium*, saith *Seneca*. This valley of teares is full of clouds; and it is the priviledge of Jerusalem that is above, and that it is above them: Our love is full of bitter-sweet, our joy but a merry tear, and all our Sonnes may bee intitled *Sorrowfull Triumphers*; and this varietie depends upon the presence or absence of Christ: *Viri radiis consueant mulieres*, saith the Lawyer: I am sure the beames of Christ are the beautie of a Christian, that makes his face to shine: while the Bridegroom is with them, the children of the marriage chamber cannot fast; but when hee is taken from them, it is with them as it is with women.

You have seene a Larke upon a Sun-shine day, mounting and singing, not to the Sunne, as *Canaan* tells us of strange flowers, that make strange hymnes to the Moon; but as *Clemens Alexandrinus* speaks of that Quire of Grasshoppers, one of which leapt upon the the Musicians harpe, and supplied the want of a string which chanced to crack in the midst of his song, *A song of thanksgiving, as it were, to him that gave her the Art of singing*; and so shee climbs aloft with her prettie note, in which shee

The Love-sicke Spouse.

51

SER. M. 2.

shee hath no Peere, peering and peering, as though shee would peere into the secrets of Heaven : but when you have long expected what news shee should bring from thence, you have seene her on a suddain fall silently to the earth again. Mee thinks those Pulpit discourses flie like the Lark, and fall like the Lark, which in the contemplative part sing sweetely ; but when they descend to the practicall, to application, chop up all in a word. And I wish that all the sweete Singers of Israel were skilled in both parts, their Sermons so compounded should be like the Vines in *Pliny*, which good husbands plant together ; because the one is fruitfull above, and barren beneath ; the other fruitfull beneath, but barren above, that in the whole there may bee no part bare or barren : give mee leave therefore, having shewed the grounds why the Spouses love is so vehement while he is absent, to build upon them some practicall observations.

When their husbands are from home, who excuse their simple fare to strangers, if any chance to come ? You must not looke for any good cheere, the good man is from home : Let Saints then know thus much, lest they bee secure, though they shall not dye of sinne, yet they may bee sick of love. And therefore,

1. If you enjoy him, as *Justin Martyr* speaks, *weare him in your bosome*, as a flower of delight : in your lap rather, as *Clemens* counsell, for hee is a whole Paradise of delight : *Shee is asfirmed with a good fame*, as *Nazianzen* saith of his sister *Gorgonia*, there is an holy impudenece, as there is an holy kisse : Kisse him, as shee did his image, and let him not depart ; Tie thy Soule to him by faith, that I may use *Austins* phrase of his mother *Monica*, deck it with all precious graces, *Sirico probiscari*, *byssino candelinatis*, *purpura pudicicia*, as *Tertulian* adviseth his matron : bind him, spare not, but bind him with the bonds of humble obedience and entire love : For

H 2

truly

ἀντιπροσώπου.

ὁ ἀντιπροσώπου.

καὶ ὁ ἀντιπροσώπου.

ὁ ἀντιπροσώπου.

ὁ ἀντιπροσώπου.

SERM. 2.

ἡμῶν γὰρ οὐτως
 πῶς τὴν ἐκείνῃ
 δεῖ αὐτὴν ἢ αὐ
 τὴν πρὸς τὴν
 κατὰ.

ὡς λέγει ὁ
 ὁμοῦς ἀποστό-
 λος ὁμοῦς
 οὐ γὰρ ἡμεῖς
 εἴπαμεν.

truly, truly, love alone overpowreth all power, saith Chry-
 sosome. Above all, provoke him not by any sinne. When
 Pompey could not keep his Souldiers in the camp by per-
 suasion hee cast himseife all along in the narrow passage
 that lead out of it, and then bid them, Goe if you will,
 but you shall first trample upon your Generall; and this
 overcame them. Everie sin makes Gods head ake, as the
 Rabbins were wont to tell their Scholars, to scare them:
 nay more, wee cannot goe to commit sin, but you must
 first trample upon the precious blood of Christ: our sins
 crucifie him rather than Pilate, crown him with thorns
 rather than the Souldiers: we must arraigne our sins for
 his death, unlesse wee will bee like the foolish Atheni-
 ans, who when they killed an Oxe, an innocent creature
 in sacrifice, acquitted the Priest, but condemned the
 sword that gave the deadly stroake of murder, as *Ælian*
 hath it: But if thou bee overtaken with any, then let
 thy faith, bee it but in the least degree, bee like a grain of
Mustard-seed, as our Saviour compares it: As a grain
 of *Mustard-seede* profitably biting the soule, as *Clemens*
 glosses: As the word *Mustard-seede* hath his etymon
 from weeping; so let faith, procuring weeping, till thou
 find him reconciled: That which wee find in the Civil
 Law, *Sanatibus idem juris quod fortibus esse*, is true in
 the Royall Law of God. True repentance restores
 us to all the priviledges that wee enjoy in inno-
 cencie.

2. If you perceive him going, say to him as *David* doth
O turn not away thy face from me, O Lord: O quam se fixit
in illa petitione! saith *Austin* upon the place. O turn not
 away thy face from me, O Lord; goe to him, take him by
 the hand, and contest with him, *Mene fugis? per ego has*
lachrymas: let Papists number their beads, that give their
 prayers to God by tale, not by zeale; but let Saints tell
 their tears till they bee without number. Pearls in
 dreams betoken tears, saith *Cardan*, and tears in watch-
 ing

ing and prayer bee true pearls : fall down at his feet, and melt thy soul out at thine eyes, and fasten him in his place therewith, as Artificers use to fasten marble statues upon their base with molten lead : he that hath eyes and weeps not in this case is but an Idol-Christian, as a worthy Divine alluded to that in the Psalme.

3. If that fall to bee thy case, which is the Spouses heere, if Christ be gone : be not impatient in longing for another, as the women by Tarcary, that marrie if their husbands bee out but twentie dayes; and again be impatient for him, think everie day a thousand yeares till thou hast brought him back into thy mothers house : *I will not come into the tabernacle of my house, nor goe up into my bed, I will not give sleep to mine eyes, nor slumber to mine eyelids, untill I find out a place for the Lord, and habitation for the mightie God of Jacob*; untill I have made my soule a temple for my Saviour, to dwell and delight in. Sweetly Bernard upon those words of our Saviour; *Ter a little, and yee shall see me again; a little, and yee shall not see me.* *O modicum* (saith he) *o modicum, o modicum longum, pie Domine, modicum illud vocas*, &c. Dost thou call that a little that shall not see thee? The foolish fellow that turned *modicum vini*, in *Timothy*, into *modicum*, thought hee had don well; but the Father thought no measure would hold this. Say with *David*, *How long Lord for ever, for ever*? Perhaps it was no long time, but hee thought it so long, that all times was too little to expresse his longing, but eternitie. Seeke him in his Word, in his Sacraments, in his Ordinances. Let the world say thou art mad, as *Plato* notes they use to doe in this case of divine love : So long as Christ bee that *αἰσθησις*, as the Philosopher hath it, the Sober stone by the bank of *Maander*, which cast into ones bosome, would make him mad. So long as thy madnesse be but of that kind that *Rhodiginus* tells of, which make those that have it turne all stones, and thee *omnem movere lapidem*,

SERM. 2.

use all meanes that thou mayest bee joyned to Christ the Corner-stone. Seeke him in his Temple (when Christ was lost in the Gospell, His Mother found him in the Temple, among the Doctors) and reject not the sweet allurements of his Spirit.

Seeke him by prayer and repentant teares, *Eligabatur veritas tua in cor meum, & currebant lachrymæ, & bene erat mihi cum illis*, said *Austin* in a like case, The teares ran, but whither shall those teares run? Let them runne, and tell a pitifull tale to him in thy behalfe; *Tu nunc Carthaginis alia*, &c. O thou fairer than the children of men, thou fittest upon the circle of the Heavens, and feedest among the Lilies, and delightest thy selfe in triumphs among thy companions, thy holy Saints and Angels; but thy poore Spouse below, behold how shee weepes and wrings her hands, and will not bee comforted, because thou hast forsaken her, and carest thou not that shee perisheth?

At home my husband I doe lack;

Lynx make speede, and bring him back,

And to end this, send all thy fellow Saints in Ambassages to him, as the Spouse doth here; *I charge you, ô yee daughters of Ierusalem, if yee find my well-beloved, tell him that I am sick of love.*

3. For instruction hence wee learne, whence the cold entertainment of the Gospell among us proceeds: Plentie, Gods plentie makes grain cheap, and grace too; the Minister, which is Gods husband-man, to whome he lets out his Vine, or Christ, the good husband-man, as *Iohn* calls him, can hardly live of it. Gods blessings are no favours with us, as a worthy Divine saith wittily, That the Papists miracles are no wonders. It is a principle in Law, *Nullum tempus occurrit Regi*: yet having beene in possession of them above these fiftie yeares, wee plead prescription, as though wee were proprietaries and not depositaries any longer, and would not bee beholding to

God

Ἰσὺς ἔστιν τὸ
τὸ πρῶτον ἐν
πρὶν δόμα τὸν
ἀδελφόν.

ὁ καλὸς ἄνθρωπος

The Love-sicke Spouse.

55

SERM. 2.

God for them. When pearles grew common at Rome, they wore them on their shooes, *Uniones emergere de luto cupimus*, said *Tertullian*; They had much ado to peepe up and save themselves out of the dirt. *Lucian* being a Schoole-master in a great mans house, saw very good cheere often at the entertainment of strangers, but when any good dish came to his end of the table, the Servitors would take it off presently, and whisper him in eare, *οὐ γὰρ ἔστις οἴῳ*, *You are at home*. And wee see commonly the good man of the house is set at the bottome of the table, if any strangers bee present, and the reason is, hee is at home; *οὐ γὰρ ἔστις οἴῳ*, *Thou art alway with me*, said the father in the Parable to the elder sonne. So it is with Christ, when wee enjoy him freely, wee are bold with him, as one that is at home; we wear him at our feet, as the Romans did, or rather wee trample him under our feet, as the swine do the pearls in the Gospell. If God would grant a Monoply of his grace to some one, it is like he might sell them at his own price; but now Salvation and Heaven are daily offered, if wee should be askt, as *Clement* puts the question. *What would you give for them, if they were to bee bought?* (as *Simon Magus* thought the gift of the Holy Ghost was) wee should find many that would not give their part in Paris, with the Cardinall, for their part in Paradise; and perhaps there would not bee so much simonie for spirituall life, as they say there is for spirituall livings.

For are there not some among us, who thinke their prophaneesse would not bee plaine enough, except it were in propriety against the Letter of the Word, which saith *Quench not the Spirit*, which they doe with quaffing. It was a capitall crime in *Tiberias* his dayes, to have carried the Image of *Augustus* upon a Ring, or Coyne, into any fordid place, as *Suetonius* writes: and what shall it bee accounted to carry the Image of God, engraven in our Soules, into every base place? I, to deface it there

πῶς αὖ ὅτι
οὐ ληστεύει. &c.

The Love-sick Spouse.

57

S E R M. 2.

report the Isle of Pathmos is, where nothing will grow but on earth that is brought from other places. And the Apostle *Paul*, *unquam filius gratie*, as our learned *Bradwardine* speaks of him, as if hee were the sonne of Grace, is every where commending Grace his mother: the more ungracious children they, that in these dayes of Grace, turn the Grace of God into wantonnesse, and puffe up proud flesh with swelling words of vanitie, detracting in the meane time from the worke of God; as though a mans conversion were a very small thing, as *Clement Alexandrinus* cites it out of *Plato*, *The turning of a shell, rather than the turning of a soule*. But as he in *Plutarch*, when hee had tried to raise a dead man, and make him stand upon his feete, and saw it would not do, cried out *There must bee something within*: So beside the outward preaching, there must bee the Spirit within, *Intimus Magister*, as *Austin* calls him, to make a man that is dead in finnes and trespasses, to stand upon his feete, to walke in the way of Gods Commandements. The Cock crowed, I, and *Iesus* lookt upon *Peter* before hee went out, and wept bitterly. As the saying is in the cure of the Kings evill, *Tangit te Rex, sanat te Deus*; the Minister touches, but God turnes the heart: The Ministers they have *Potestatem clavium*, the power of the keyes, but the Spirit hath *Claves potestatis*, the keyes of power, by which the heart of man is opened to entertain the word of God.

To end this, are there not many among us that begin to loath the heavenly Mannah the word of God? which of us almost will runne as *Zachary* did in the Gospell, and climb up the fig-tree to have a sight of Christ? That will take paines, and croud, and sweat to heare a good Sermon, according to that in *Genesis*, *In the sweat of thy browes shalt thou eat thy bread*, which *Austin* applies to spirituall food? Few alas verie few; one, two, three, I might soone have told them: Many labour

ἐν τῷ κοίτι
ἐν τῷ κοίτι
ἐν τῷ κοίτι

ἐν τῷ κοίτι, ἐν τῷ κοίτι
ἐν τῷ κοίτι

SERM. 2.

in jest, and sterve in earnest; or if wee climb up the fig-tree, it is but for fig-leaves of excuses to hide our shame, when wee will not heale our sin. Our Saviour may meet with many such barren fig-trees, as he did, but few bare such fruit as *Zachus* was. Shall I tell you the reason? may not I compare our Sion with Sodom? but I think our disease is like theirs, fullnesse of bread. Which of us entertaines the divine light of the Gospell, as the Satyr did, with kissing; or, as *Clemens* counsellor, with blessing, say, *χαῖρε εὖς*, as said hee: But our forefathers, freed from the darkenesse of Poperie, how often did they say *ὦ χαῖρε εὖς*, *Wellcome sweet light*, a thousand welcomes; and upon condition that they might kisse the fire, as the Satyr did, thy were not afraid to burne their lips (and their whole bodies too) as the Satyr did. Which of us almost riseth once in a yeare on purpose to behold the Sun-rising, and congratulate his returne into our Horizon? except it bee on Easter-day perhaps to see him dance. But the poore Northern nations in *Strabo*, that want him for some moneths together, when the term of his returne approaches, climb up into the highest mountaines, and long as much for his coming, as the poore Lazars did at the poole of Bethesda, for the descending of the Angell; hee that spied first, was accounted *the best, and most beloved of God*, they chose him King, almost as the Tyrans did *Strato*.

It was a drunken man, that when the Moone shined in at the window, would needs have the candle put out; and I thinke none that is sober would with the divine light extinguished: But though they curse the Sun-setting, as that Nation did, yet they care not for the Sun-shine, it makes their head ake, as it did *Jonas*; and therefore they are angry, and scold with God, as *Jonas* did, they had rather sit in the shadow of death. And wee may say to them, as *Demosthenes* said to him, that objected that his speeches smelt of a candle, *I know my candle*

χρῆμα ὁ
δὲ τοῦ ἀνθρώπου

ὁ δὲ ὅτι ἀνθρώπου
ὁ δὲ τοῦ ἀνθρώπου
ὁ δὲ τοῦ ἀνθρώπου

The Love-sicke Spouse.

59

SERM. 2.

candle stands in your light, the man being suspected for a cheefe. It is true, it is true, everie one commends the Word, and thinke that they love it ; but it is with Truth, as it was with holy water (I find the comparifon in *Melancthon* everie one praised it, and thought it had some rare vertue in it, but offer to sprinkle them with it, they shut their eyes, and turn away their faces. Prophetic not against Israel, and drop not against the house of *Isaac*, as *Amaziah* the Priest said to the Prophet *Amos* ; not a drop of your holy water, not I, I thank you : we are like those in *Clement*, who thought truth to be crueltie : wee think truth hath teeth, as wee think right is rigour, to be fower is to be fowre, and the power of Religion is Puritanisme.

ἐν τῷ ἀληθείᾳ
αἰνέσωμεν.

I had almost said as the Spouse doth, *Fly away, my beloved*, (so the Old Translation hath it) *fly away, and be like the Rye, or the young Hart upon the mountains of spices* : Die those silver bottles of milk, the breatts of thy Church, the Universities ; send a famin of thy Word, the bread of life, shut up thy Temple doors, and proclaim war against us (the Temple of *Janus* opened, but the Temple of *Iesus* shut, proclaims the greatest war) *war without preaching*, that I may allude to the Greek phrase signifying both a Preacher & an Ambassador wee shall then perhaps say with *David* in his banishment, *O how amiable are thy tabernacles, o Lord of Hosts ! one thing have I desired of the Lord, that I will seek after, that I may dwell in the house of the Lord all the dayes of my life, to behold the beautie of the Lord, and to inquire in his Temple : blessed are they that may dwell in thy house* : yea, the verie Sparrowes and Swallowes, that they have their neests so neere thy Alters, o God. O that I had the wings of a Dove, that I might fly among those blessed birds : I would rather bee a doore-keeper in the house of my God, than to dwell in the tents of wickednesse ; for a day in thy Courts is better than

ἀγαπῶν
ἐμεν.

SERM. 2.

than a thousand. *Unus dies instar immortalitatis*, as *Tully* said of the day of his returne. My soule thirsteth for God, even for the living God; when shall I come and appeare before God? and as the Spouse here, *I charge you, o yee daughters of Ierusalem, if yee finde my well-beloved, tell him that I am sick of love.*

And thus much of the first circumstance, the Absence of her beloved. I come now to the second; her own affliction. There is a Vine called *Aurea*, the golden Vine, in *Pliny*, which because it feels no injurie of wind or weather, is said to bee exempt from the jurisdiction of Heaven. The Church of God is a Vine in Scripture and if any other, this golden Vine, and yet that is not exempt from the jurisdiction of Heaven, but exposed to a thousand injuries. The Protestants in France had a Church which they called Paradise, in the Continuation of *Sleidan*: blessed soules, they thought the Church of God the only Paradise; and I wish this place, which some unwise would make the Tree of knowledge, might bee the Tree of life in the midst of the garden, and bare such Royall fruit, that while you are at Church, you might think your selves in Paradise: But that Church was razed in the civill wars, and mourning France may tell merry England, sorrowfull France may tell secure England thus much: Gods children must not looke for any Paradise upon earth, that Vine must not thinke it growes in Paradise.

It was once observed, that in the overthrow of Rome, only the *Basilica Christianorum* were left standing; but for the most part that which was objected to the heathen Gods, that their temple and statues were most often touched with thunder, is true of the God of Heaven, according to that of *Clemens Alexandrinus*, his children are not neere him, unless they bee within the reach of the rod: his Scholars sit about him, as *Morie* at the feete of Christ, weeping; or as *Augustus* said hee did, when

The Love-sicke Spouse.

61

SERM. 2.

when hee fate betweene his two friends, *Virgill* and *Horace*, both of a sad constitution, *inter suspiria & Lachrymas*, betweene sighing and weeping, being alway digesting, or expecting some whipping chere. And this is the Spouses case, for if you please to view her picture in the verse before my text, you may suppose her sighing; and let no man think that a signe it will cleare up; nay, you may with her weeping, to that were the worst; for if that seeme a great matter in your eyes, you shall behold her bleeding: For the watch-men that went about the Citie found me, they smote me and wounded me, the keepers of the Wall tooke away my vaile from mee.

But perhaps this is not strange; for, as the saying is, *Viti non est luxuriandum*, If the Vine grow wanton once, it will soone grow wild; and therefore it must bee kept under with the pruning knife: but this is strange, according to the Greek proverb, *That the stake should deceive the shack*: That those that should support this Vine should supplant it, those that should under-prop it, should under-mine it, the dressers should bee the destroyers, those who should cure her wounds, should wound their own cures, this is strange; but this is true, the watch-men that went about the Citie found me, they smote me, and wounded me, the keepers of the wall took away my veile from mee: I say no more to these men but thus, *Si ego Alexander essem*, if I stood upon the watch-tower of Israel, if I were keeper, and should meete a poor soul wandring from parish to parish, from Sermon to Sermon, to find her well-beloved I durst not wound her. But what said the Woolfe in *Phararch*, when hee saw the Shepherds kill a Lamb and eat it, The Shepherd may play the Butcher, and no hurt done; *At si ego fecissem*, but if the Woolfe bee but of the same trade, hee is sure to bee rated and baited with an hundred curst and biting epithets: You may see what it is to have an ill

*ὁ σταυρὸς τὴν
ἀκτὴν*

SERM. 2.

name, if I were but called the Vicar of Christ, though I draw millions of souls into hell after me, who shall say, What dost thou?

But perhaps this is not strange neither, for there are unconscionable Lawyers, like bushes as they compare them, which rob the sheep of their fleeces, that fly to them for shelter from a storm, and think they may doe this by Law too, and it may be as he complained once, that great theeves sit upon the Bench, when pettie theeves are hanged. There are unskillfull Phisicians, that have licence to practise, who may bee defined to be such as may kill by authority, and aske a fee for their paines too: and are there not as great enemies to the Church as any, which should bee called, and would be counted Patrons? Was not the rod of *Aaron* sometime turned into a Serpent? And did not *Claudius Taurinensis* say of some of his time, *Piæus agnos adorant, vivos devorant*; They worship the dead Saints in a cold profession, while they worrie the living in a cruell persecution. And *Luther*, speaking of the Romish Clergy, sets a *Probatum est* upon a most desperate conclusion, *Nunquam periclitatur Religio, nisi inter Reverendissimos*: Well then, wee will not account this a strange thing, as *Peter* speaks, though if the Bramble had becne the King of trees, the Vine could not have met with worse usage: but is not this strange, that notwithstanding all these injuries, comming so unkindly and uncouthly as they doe, yet this Vine rather buds than bleeds, the love of the Spouse is not killed, but kindled rather. As *Ceres* dealt with the faire Virgin that was in love with him, for his learning, and would needs marry him; to discourage her, hee shewed her his crooke-back, and this is your husband said hee: His staffe and scrip, and this is your dowrie, if you like upon these conditions: so saies Christ, *if any will be my Disciple, let him take up his crosse and follow me*; If any soule shall like of Christ for

a Sui-

The Love-sicke Spouse.

63

SERM. 2.

a Suiter, I must tell her the Crosse is like to be her joynture; but as that Maid persilted in her Love for ought that hee could say, so the Spouse, for ought that these can doe, professeth shee is sick of Love, *I charge you, &c.*

The point I meane to prosecute, you may take in these few words, *Affliction is an incentive of divine affection*. This is the nature of divine love, like the Sun-beames, whose heate kindly entertained in the liquid aire, is but dilute, but churlishly reflected by some solid wall is doubled, as though in disdain it increased the heate of nature, with the heate of passion; like the streame of a River, which being checked in the free course, by some crosse dam, never leave swelling and struggling with it, till it hath got upon it, and so letting his foote in the neck, leaps down into the former channell, not without some kinde of Triumph and rejoyceth like a Gyant to run his race: and this is the condition of the faithfull, like Cummie, which they say thrives best, when it is sown with cursing; like that plant in *Nazianzene*, that growes with cutting, *Being cut it flourisheth, it contends with the axe, lives by dying, and by cutting it growes*. Like the five loaves in the Gospell, which by a strange Arithmetick, were multiplyed by division, and augmented by subtraction. And thus the Spouse is here, like the Vine speaking to the Goat that browzes upon it, and makes it selfe drunke in the blood of the grape,

*Eat me to th'root I'll fruitfull bee
Still more and more, in sight of thee.*

As it is in the Greeke-Epigram; like the Ball in the Embleme, *Percussa surge*, the harder you beate me downe in affliction, the higher I shall bound in affection toward heavenly things: and to end (for I can bate you many in this kinde which I could take, if I did affect to be called the Master of similitudes, *Artifex parabolarum*, as they called *Ezechiel*) like *Noahs Ark*, whom the waves of persecution doe but lift neerer to heaven.

Indeede

ἡ δὲ τὴν
ἡ δὲ τὴν
ἡ δὲ τὴν
ἡ δὲ τὴν
ἡ δὲ τὴν
ἡ δὲ τὴν
ἡ δὲ τὴν

ἡ δὲ τὴν
ἡ δὲ τὴν
ἡ δὲ τὴν
ἡ δὲ τὴν
ἡ δὲ τὴν
ἡ δὲ τὴν
ἡ δὲ τὴν

The Love-sick Spouse.

85

SERM. 2.

ing of this mysterie ? Is it because as it is most elegantly spoken, A fine wit and a Christian will make use of any thing ? Not so; or is it because a good man is like a square, as the Philosopher compares him, that on what side soever he lights, he sits sure ? Nor so neither: but thus it is, as *Minerva* the Patronesse of the Cittie, though the Athenians consulted simply, caused all things to succeed happily: so God causeth all things to work together for the best, to those that love him, as the Apostle hath it: what, sin ? yea, even sin: what, death ? yea, even death: what, afflictions ? yea, and afflictions, and all work together for the best to those that love God, as *Austin* runs division upon those words: hee holds prosperitie and adversitie in chains, that they cannot hurt a Christian, as the statue of *Neptune* doth *Scylla* and *Charybdis* at *Messina*, with this inscription,

Pergite secure per freta nostrarates:

And his children have cause to blesse him, *Nor only for mercies but punishments*, as *Chrysostome* speaks; and this I am sure is a priviledge, which hee may want that weats a Diadem, saith the same Father in a like case. More particularly, Affliction is a Benefactour to heavenly affection, in 3 respects; 1 Because it abases the lovelines of the world without, that might inrice us; 2 Because it abats the lustinesse of the flesh within, that might incite us to folly: 3 Because it abets the Spirit in his quarrell to the two former, and quest of heavenly wisdom: In the two first it is a Removing Prohibition: in the last it hath a Positive Influence: For the first,

It may bee thought, that some have feared those people that went naked to the Warre; but painted, terrible; more than enemies in compleate armor. I dare say more are afraid of adversitie, because nature paints it looking very grimme, though unable to hurt, then Prosperity the more dangerous enemy, skillfull to destroy: like those in *Ezekiel*, or as *Junius* reads it, *Artifices perditionis*

K

onis

μη μὲν ἰσ-
οῖς ἐπὶ τῶν
ὅλλ' ἐφ' οὗ
ἐκείνηται.

S. R. M. 2.

ἐν ἱδρῶτι ἱρώτη
πυροσφύγῃ.

onis, as the Hebrew *Fabri*. But as the Historian saith of that Emperor, *Antonini Blandimenta magis timebantur quam iracundia* : So have wee more reason to feare the fawning of the World, than the frowning ; the Match, than the Powder. Then it is most dangerous, when it comes, in a garment which love makes, as *Iustin* Martyr speakes. *Demas* forsooke *Paul* ; for the world imbraced him, 'tis like, and hee imbraced the world. *Demetrius* the silver smith resisteth *Paul*, and not so much perhaps for great *Diana* the goddesse of the Ephesians, as the little silver shrines by which the gain came in. His fellow *Alexander* the copper smith, did *Paul* much hurt ; for some goodly reason I suppose : and in a word, when the World objects gain to godlinesse, it is an argument made out of the Smiths forge (sayes a Reverend Divine of ours wittily) but 'tis thought there bee many good Scholars in Cambridge cannot answer it.

Job in stercore cautior erat quam Adam in paradiso, is *Austins* observation : And when a sordid office in the stable, could not bring *Hormisdas* a noble Persian, to revolt from Christ, the King thought to have bribed him with grace in his Palace, in hope to prevaile more that way. *Jam noga fabri filium*, said hee : And well might hope it ; but O generous Spirit ! O blessed Soule ! that trampled upon those honours, and was not ashamed of Christ, because hee was the sonne of a Carpenter, because hee was the sonne of such a Carpenter as built Heaven and Earth, Which of you knowes not the contention of the Sunne and Wind in *Plutarch*, which should make the traveler lay down his Cloake first ? The winde came puffing and blowing, and thought to have done it without any more adoe ; but the more violent Rhetorick hee used to perswade him, the more the man gathered his clack about him, but the Sunne had no sooner played upon him, with silver weapons, and pleaded a little with the silent Rhetorique of his silver beames,

ἀργυρέαις λόγ
χαίον.

The Love-sicke Spouse.

67

beames, but hee cast it from him of his owne accord, as who would bid him take it, *The Sunne overcame the Wind.* Austin doubted whether peace or warre devoured more Citizens, determines Peace; *Pax cum bello de crudelitate certavit & vicit.* The Champions could not wring an apple out of *Milo's* hand by strong hand; but a faire Maid, by faire meanes, got it presently: I feare me your quick apprehension will anticipate me in the application, and tell me the morrall is this: The beautie of the world foils a Christian more than the strength, the Peace more than the Warre, the flattering Sun-shine more than the blustering storm, and will sooner steale from him the cloake and livery of his Christian profession, the power and life of his Christian Religion, and the fruit of both which is the ground of the controversie betweene them, the very apple of contention.

Love not the world saith the Apostle, nor the things in the world; for if any love the world, the love of God is not in him: for what are all worldly things, but thorns, as the Scripture compares them? And in what heart so ever the love of them be once entertained, they will never leave pricking, till they have thrust the love of God out of doores, as the hedghog served his host: of such carcs sweetly *Nazianz.* They destroy the beauty and graces of the soul. Sicily is so full of sweet flowers, if we beleeeve *Diodorus Siculus*, that dogs cannot hunt there; and what doe all the sweet contentments of the world, but make us lose the sent of heaven? a Christians emblem should be *an house moving towards heaven*, saith *Clemens*, but they are *verinacula spei nostra*, as *Tertullian* calls them, that hinder our passage to the faire heavens of happinesse. Long garments as the moralists compare great fortunes, that hinder us in the race of godlinesse: *impedimenta* as they call the carriages in Warre, that hinder us in the pursuit of victory: *Diogenes* his *mellens laqueum*, with which Grace is strangled: *Heliogabatus*

K 2

his

SERM. 2.

ὁ ἥλιος τὸν
βροχίον ἐκείνην.

βορραχίον ἐκείνην
καὶ τὸν ἥλιον
καὶ τὸν ἥλιον.

καὶ τὸν ἥλιον
καὶ τὸν ἥλιον.

SERM. 2.

τὸν δὲ ὕλας
πορτοῦ οὗ δα-
τατ.

his silken halters with which wee are bound in a voluntary slavery to the world; golden fetters so much more astrictive in that we delight in them because they are of gold as *Basil* notes: and if his allusion out of *Homere* be good, *purple death took him captive*, applyed to him that dyed for stealing purple, let the worlds minions take heed of sinnes of a scarlet dye, let the great Rabbins take heed that Religion dye not in them of the purples.

But doe the wanton imbraces of the world make us dullards only in the wayes of God, and not dastards in the Warres of God likewise? the noble Army of Martyrs praise thee ô God, that thought famine dainty fare for Christ, that swords had no metall in them to hurt a Christian, that snatcht at toments as if they had beene treasures, as 'tis in *Nazianzene*, that laid downe their bodyes as they had laid off their clothes, and went as willingly to their graves, as some laboring man to bed: It would make some of our heads ake to heare what some of these Heroes suffered, it were enough to cast one of us into the fit of a burning Ague, to see, in the booke but the painted Flames, that scorched them, which they scornd, and burnt in zeale more then they burnt in fire: and no wonder (as he said of the *Lacedemonians*) that they were so hardy, that were brought up so hardly: They sate under the Crosse like *Elias* under the Juniper tree wishing for death; the Juniper tree say the Naturalists, makes the coolest shadow, and the hottest coale: 'Tis true of the Crosse that makes the coolest shadow, the shadow of death, and therefore it makes the hottest coale, the coale of divine love, strong as death, much water cannot quench it: But wee fondlings brought up alway in the lap of prosperity upon the knees of Peace, may bee called tender and delicate, as it is in the Prophet; & can scarce indure the cold aire about the girdle of verietie unlesse God commend it to us, with some warme blessing; and I think we should wrangle

The Love-sicke Spouse.

69

SERM. 2.

gle hard before wee would bee stript of life or goods for Christ, as children use to wrangle and cry when they are undrest to bed : *Feliciſſimi cuſque delicatiſſimus eſt ſenſus*, ſaith *Boethius* : And *Herodotus* obſerves ; In the ſame country warre never brings good fruit, and good men : And 'twas a Law in that warrelike common weale, That none ſhould have an effeminate ſkinne, but rather hard by reaſon of exerciſe : There may bee hardneſſe by reaſon of exerciſe : And to end this, the Papiſts Saint to whome they pray for male Children is Felicity : *Felicitas donat mafculos liberos* : But much better might they call to Saint adverſity : for proſperity, as *Tertulian* hath well obſerved, doth make faith effeminate ; and 'twere well I think that wee confeſſe, our vertues are but of the weaker Sex, for if they ſhould bee masculine, I doubt they will prove but baſtard. Now if the world bee ſuch an enemy to active and paſſive pietie, may not wee tell her darling as the Poet, *Vis dicam male ſit, cur tibi Cinna bene eſt* ? May not they ſay to thoſe that tell them all is well, as the woeman in the fable that was deadly ſick, and told the Phiſitians the ſymptomes of her diſeaſe, who told her all were good ; *Woe is mee*, Good hath undone mee, ſaid the poore woeman, and the proud worldling may ſay ſo, who the more cold in devotion, the more warme they find themſelves in their poſſeſſions; the better they have feathered their neſt, the more unfit to flie to God ; and I think many might have beene in Heaven had not the world gone ſo well on their ſide, that they thought there was no other Heaven.

Briefly then to draw this firſt to an head : *Erasmus* makes three conditions of a good Maid-ſervant, *deformis, procax, fidelis*; deformed that ſhee may not bee troubled with ſuitors ; ſhrewiſh, that ſhee may hold her own in her Maſters right ; and both theſe for a third, that ſhee may be faithfull. And Chriſt chuſeth his Spouſe black with afflictions, that the world may not make love

οὐ τὸ αὐτῆς γὰρ
εἶναι νεώτερον τῆ
παλαιᾶς, ὅτι
καὶ αὐτῆς
ἐξ αὐτῆς τὰ πρὸς
λαοὺς.
καὶ τὰ πρὸς
καὶ αὐτῆς
καὶ αὐτῆς
καὶ αὐτῆς
καὶ αὐτῆς
καὶ αὐτῆς
καὶ αὐτῆς
καὶ αὐτῆς

οὐ μὴν, ὅτι αὐτῆς
καὶ αὐτῆς

SERM. 2.

οὐδὲν ἰσχυρὸν,
ἀλλὰ τὸ πνεῦμα
λαλῶν ἐν ἡμῶν.

ὡς τις πρὸς ἑνὸς
πρὸς φάρμακον νε-
κρὸς λαλῶν

to her : Or if it doe, the worlds injuries make her shrewish, to give it but course entertainment ; that so being free from outward provocations, and inward propension, shee may continue faithfull : *qui non litigat coelebs est*, said *Jerom* in honour of Virginitie wittily. I will make bold to use it to a like, hee that is not a man of strife, as *Jeremie*, with the sinnes of the time, was never married to Christ, and may lead Apes in Hell : And *Nazianzene* would have Christians like dogs, as hee speakes, *If not barking at evill men, at least bauking of evill manners* : And *Tertullian* gives aime for the distance wee are to keepe, *Licet convivere cum Ethnicis, commori non licet* ; wee may live with wicked men in their Cities, but wee must not lye with wicked men in their sinnes ; wee may dwell with them, but wee must not dye with them : And in this respect it is good the family of the wicked should hate us, that their familiaritie may not hurt us, it is good the watch-men did wound the Spouses body, that shee might beware lest they wind themselves into her liking, and so weaken her faith.

And thus doth God let us taste affliction here, *tantum amaritudinem in ubere materno*, saith *Austin*, that wee may not lye sucking at the world, the great brest of God, but learn to live by faith, to live by love, as women use to rub their teat with some bitter herb, when they would wean their children : this is a messenger to sound that in our ears, *Hec regni rerumque oblite tuarum* ! when wee like children are dabbling our selves below, and filling our laps with dirt ; this harsh entertainment makes us think of home, *Lest eating Lotos of contentment here, we should be like Lot in Sodom, loth to deparr*, till the Angell pluckt him out : for what did the Spouse think, or what did shee say do you think, when the watchmen that went about the Citie had thus mis-used her ? And is this the hospitalitie of the world to poor pilgrims, to Gods pilgrims ? Is this the courtesie of the City ? why then

The Love-sicke Spouse.

71

then as *Monica*, *Austins* Mother, *quid hic facio?* what do I here? and why doe I not run to *my heavenly kinned*, as *Iustin Martyr* speaks! when I was lost, O Lord, thou camest from heaven to seek me; but when I had lost my Saviour, I did but inquire for him of these watch-men, and that was enough to bring mee into the inquisition, the watchmen found me: Fool that I was, that shut my window against the bird of Paradise, that sung such a sweet *Requiem* to my soul even now, *Open to me, my sister, my love, my dove, my undefiled*; for *my head is filled with dew, and my locks with the drops of the night*: I and would have flown in & sung it in my bosom too: there is some difference, I trow, between that and smiting, and wounding, and taking my vail from me. Which of you will take a word for a word now, and bee the first that brings me tidings my beloved is come again, and sayes, *Open?* O how nimbly would I open my house, my purse, my heart to give him entertainment? Which of you can tell me, as they did him in the Gospell, he calls thee? which of you was it that heard him say, *Arise, my love, my dove, my fair one, and come away*? my dove! O that I had the wings of a dove, I would flye like that iron dove that rested upon the Emperour, and never leave flying till I rested in his bosom: I would make a little nest there, a little Ark, a little Temple, a little Sanctuarie, I would make a pitifull complaint to him; the Watchmen, their wounds should speak the rest, and have that written in them, that hee had on his forehead, *This hath He done*: hee should wipe the tears from my eyes, he should give mee one drop of his precious blood, to supply that bloud I lost for him; who would not bee all embost and embroydered with wounds, that hee might be embalmed in that bloud? The world had almost bewitched me with riches, honour, pleasure, vanities; but how can I bid those bitter sweets adiew now, and chide away those vanities? I see I am beholden to those watch-

SERM. 2.

ἡμεῖς τὸν αἶνον
συνῶμεν.

ὁ δὲ κύριος ἐμνήσθη.

SERM. 2.

watch-men more than I was aware of : *Placent mihi dolores per quos nihil in mundo placet* : They shall stand in my Library for Benefactors, for they abated the love-
linesse of the World that did intice : Adversitie shall be the Kings Professor in my Universitie, for hee hath read mee this Lecture, *I charge you, o yee daughters of Jerusalem, if yee finde my Well-beloved, tell him, that I am sick of Love.*

2 If the Manichees conceit were good, that when a man was regenerate, originall sinne was thrust into the center of the earth, perhaps this might bee enough : but though some may wonder, as *Sylla's* son did at his sister, that had two Paramours at once, *Pompey* surnamed *Macula*, and *Fulvius* a Fullers sonne, *Mirror cur soror mea maculam habeat, cum Fullonem habeat* : yet a godly man fees a medall of grace and nature in him, which makes him full of spots, though hee have the Spirit of God, which is the best Fuller. The Soule hangs between these, like *Mahomets* tomb at Aleppo betweene two load-stones; like *Erasmus*, as the Papists paint him, between Heaven and Hell : and wee are like the tribe of *Manasse*, halfe on this side Jordan, in the land of the Amorites, and halfe on that side in the holy land; betweene *Basan* and *Canaan* : the Spirit is willing, but the flesh is weak. Wee are like an horse that is checkt with the bridle, and prickt with the spur, by some unskilfull rider, at the same time; like a ship at anchor and under saile at the same time; like the Emblem of a Scholar, pregnant, but poore, with a wing on one hand, and a weight of lead on the other; *Weighed downe with the plummet of the flesh, winged in the understanding* : as *Nazianzeno* : the flesh, not the created substance, as the *Platonists* imagined, but the corrupted qualitie is as he speakes, *a treacherous friend, and a friendly Traytor* : And these two strive within us like *Rebecca's* twins, and as two buckets at a well, when one is up the other is downe, as the two laurels

τῇ μοι ἐστὶν
τῆς σαρκὸς ἐλ-
κυσμός, πρὸς
θεῷ τῷ ἀδ-
ῶ

ἐχθρὸς ἐν ἀφί-
κῃ εἰς τὸ ἐν-
δύναμι.

The Love-sicke Spouse.

73

SERM. 2.

laurels at Rome, when one flourishes, the other withers; as the two brothers that parted their immortality; when one lives the other dies.

And therefore as *Antigonus* sent to the Captain of the Garrison in Athens, *That hee should not only fat the clog, but starve the dog*: strengthen the Castle, and weaken the City, if hee meant to curb them: so when God puts affliction, as it were, the Captain of the Garrison of Grace, into an heart that hee hath won, hee willed it to performe this double office, to bee a clog for runing after the world, and withall, to keepe the flesh under; and this is then the second benefit of affliction, that it abates the lustinesse of the flesh within us, that incites us to run from Christ: the infirmities of the flesh whets the rigour of the minde, saith *Salvian*; and therefore the Spirit rejoyceth when the flesh is cast downe, *Tanquam adversarius subjugato, ut affectis artibus vires corporum in virtutes transferantur animorum*. And as *Tully* said of his brother, of whom the painter drew a large picture to the middle, himselfe being but a little man, *Frater meus dimidius major est quam totus*, My brother is taller from the girdle upward, than from the ground. So may wee say, *Dimidium plus toto*, the halfe of a Christian is more than the whole, My brother is higher from Grace upward, than from the ground. And hence it is, that whereas impunity is the step-mother of Vertue, according to *Bernard*; Infirmitie is the mother, with *Salvian*; and diseases, in *Ambrose*, are *Officina virtutum*: And *Plato* commended *Diseasednesse* to Philosophers, and of purpose chose the situation of his Academy something low and unhealthy: and therefore God would not roote out all the Canaanites out of the land, lest the beasts of the field should multiply upon his people: for were wee not encountred with the worlds opposition, wee should bee more encombred with the fleshes corruption.

L

Eccle-

(α) πύλον τὸν
καὶ τὸν ἰσχυρὸν
ἀλλὰ ἐν τῷ
καὶ τῷ.

νοσηρία.

SERM. 2.

αὐτῶν κατὰ
ἡμέρας, ἡρεσὶν
λαμπρύνει.

λόγος αὐτῶν
πυρρίθαι.

μὴντι γὰρ
αὐτῶν ὡς αὐτῶν.

*Ecclesia navicula, antennae crux, simplex conversatio & pura confessio tanquam candentia vela, haec vela fluctibus abluantur ventisque tundantur, ut sine macula & ruga inveniantur, is Austin Allegorie. Affliction is fire to purge us out of our dross, It burns up sin, and makes virtue shine, saith Chrysostome: and as Tertullian elegantly of gold, Nomen terra in igni reliquit, atque exinde de tormentis in ornamenta, de suppliciis in delicias mutatur: it is water to wash off our spots, and in the metaphor of Clement, Water wherein man is filled; God is the Fuller, and this is the water in which hee doth whiten us: it is the flail to fetch us out of the husks, as the word Tribulation imports, with it David being threshed, bought the threshing floore of Araunah, to offer sacrifice to the Lord: it is a potion to carry away ill humors, better then all the *Benedicta Medicamenta*, as Physicians call them; it files off our fetters, that hinder us from running the way of Gods Commandements; it looses our bands, as it did the three childrens, which were cast in bound, and seene walking in the fire without other hurt; and as *Hercules* in the flame of Oeta, left the poisoned garment that could not bee got off without tearing his flesh, and so became immortall. So the Saints stript off the rags of *original sin*, that *consecrat & αὐθρία*, as the Apostle calls it, that cleaves so fast unto us, in the fire of affliction, are prepared to put on the robes of immortality. And to conclude this second, for I must contract, Folly is bound up in the heart of the child, saith *Salomon*; even of the child of God, say I; but the rod of correction shall fetch it out, and Grace is bid in nature here, like sweete water in rose-leaves, fire must bee put under to distill it, like honey in the comb, *Cui opus sit aliqua pressura non opprimentis, sed exprimentis manus Dei*, as *Austin* sweetly; and the Spouse being gently crushed with this tender hand of God, her words drop like honey out of the comb; that I may apply that to her which*

The Love-sicke Spouse.

75

SERM. 2.

which *Clement* applies to Christ, the Word, and shee expresth sweetly, that shee is *sick of love*.

3 It abets the Spirit in the quarrell to the two former and qu. It of Christ : not only *dispositive*, preparing us by removall of impediments, as hitherto ; but also *positive*, by perswading us to love Christ by many arguments : I will name but two, *μίσος ἡ ἀνάγκη* Perswasion and necessitie : 1 Our Necessitie : it is a saying in *Melancthon*, Hee that deales with some men, had neede to bring a Divine, a Lawyer, and a Souldier with him, to get his right, to worke upon his Conscience, or if that faile, his Coffer, or if that, his Corps : 2nd so there was the pot of Mannah, the Tables of the Law, and the Rod of *Aaron* in the Ark : and there is need of all, for bee the promises of the Gospell as sweete as Mannah, the penalties of the Law as hard as the Tables of stone, who will pay God his due till hee see the rod comming ? Though for this goodly tenement of the World, so richly furnished, God require of us no other rent but Religion, as *Clement* speakes, *Nothing to pay but pietie*. Till the rod come (as povertie in the Proverbs) like an armed man, the sluggard will not pluck his love out of his bosom, and give it to Christ ; and God then had neede to follow the Phisicians prescript too, *Accipe dum doler*, Take the fee while the Patient fees the worth of a Phisician. *Themistocles*, you know, complained that he was like the Plane-tree, the People would put themselves under his protection in a storme of war ; but in the calm of Peace, pluckt his boughs and misused-him. And *Plato* being requested to write Lawes for Cyrene ; Because (said hee) you are too happie : and when God gave Israel his Lawes, hee led them thorow the wilderness to con them : God chuses the wilderness to allure his Spouse in *Hosea* ; for some birds will not hatch, but in thunder. The Countrey fellow in *Scaliger*, had his eare bored with thunder : *Scipio*, in *Austin*, would

οὐδὲν τι ἐκείνου
ἀνέχου.

SERM. 2.

not have Carthage razed ; because hee thought *Necessarium terrorem idoneum tutorem* : And as *Molineus* saith of *Bonifaces* silly reasons in the extravagant, for the Popes Supremacie, These will doe well, propounded with a sword in the hand : So Gods reasons, to move us to divine love, would doe well with a rod in his hand ; for which of us almost is not like a top, which will not goe unlesse you whip it ?

The Cabbalists observe, that God permitted *Abraham* to dwell in the plain of Mamre, though an Ammorite, because hee perswaded him unwilling, by reason of age to bee circumcised, and as it appeares out of his name Cabbalistically spun out into words, that signifie Kings, Circumcision, Famine, Fire ; the Fire, Famine, Kings, that hee fought against, perswaded him to Circumcision, that Mamre was affliction. *Luther* could not understand some Psalmes, till hee was in affliction : The Christ-crosse is no letter, and yet that taught him more Learning, than all the letters in the Row. The *Lenis Spiritus* in the Greeke tongue, hath the forme of a hooke drawing backward ; the *Asper*, forward. The Scottish King, prisoner in *Mortimers* hole, scraped the storie of Christ crucified in the stone-wall with his nailes : perhaps Christ was beholding to *Mortimers* hole for that remembrance, I dare say hee never did so much in his Palace. Israel waxed fat and spurned against God, like the Camell that seekes his fill, and kicks his dam ; but Israel was oppressed, then they cryed to the Lord. It is an easy matter to say a *Pater noster* at any time, but in affliction the Spirit teacheth us to crie, Abba, Father. The Lacedemonian did not mislike his friends limping, because said hee, that will make you thinke upon vertue every step ; and so perhaps *Jacob* remembred the Angell that made him halt, by that token when adversity hath laid us flat upon our backs, wee cannot chuse but looke up to Heaven. Let *Pharaoh* bee behind, the red sea before, the mountaines on each side, who

The Love-sicke Spouse.

77

who will not conclude with *Dadalus* ?

Restat iter caelo, caelo tentabimus ire.

When there is no other way to escape a danger, wee are content to goe by heaven; and to wind up this, the Greek phrase to expresse the declining state of a Comon-weale, *to fall upon the knee*, the ut er ruine another, as *to fall upon the mouth*, teaching that in prosperity our knees have no joynts in them, like Elephants to fall to prayer, wee will not confesse our want of Christ, in adversity wee will; witnesse the Spouse who being wounded by the watch-men doth *μαρτυρῆς στόμα*, fall upon her mouth, and professe shee is *sick of love*.

And thus necessity drives us to God in affliction; But 2. Love draws us, which God shews us, then especially: And who is so barbarous, *Qui si nolis impendere amorem, saltem rependere* ? saith *Austin*: for these suffering are honourable to a Christian, whether considered as with Christ: *Sub capite spinis coronato non oportet membra esse delicata*: The *Aethiophians* lame themselves, if their King bee lame, saith *Diodorus*: *Doest thou not delight to dye with Phocion* ? said hee to his friend: Are not you content to dye with Christ? And it was told a poore Martyr in *Queene Maries* dayes, for a great favour, forsooth, that hee should put his leg in the same hole of the stocks that *John Philpot* had done before: or for him: Christ wore a Crown of thornes for mee, and shall I grudge to ware this paper Cap for him? said *John Hus*, when they put a cap upon him that had ugly Devills painted upon it, with the title of *Heresiarcha*. *Terullian* envies the Fencers, that could thinke themselves, *de cicatricebus formosiores*, fairer for their scarres, and Christians could not: *Cur non me simili torque donas, & me quoque tam illustris ordinis Equitem creas* ? said a French Martyr, when the rope was put about his fellow, Give mee that gold chains, and dub mee a Knight of that noble Order. And *Paul* rattles his chaine, which hee

L 3

beares

SERM. 2.

μαρτυρῆς στόμα
μαρτυρῆς στόμα

οὐκ ἔχοντες ἡμᾶς
τὴν φωνήν
ἀπὸ τοῦ στόματος

SERM. 2.

ὡς ἡ γυνὴ φιλό-
κατος.

καὶ τὸν Θεόν
εἰ ἐργαζομένη
καταύγει.

ἐργαζομένη καὶ
τὰ σαρκῶμα-
τα.

ὡς ἡ γυνὴ εἰ
πλεονέκτηται
μακάριος.

βλάπτει πάντας
οὐ βοηθεῖ.
ὡς οὐ θυμολο-
γῶνται αὐτῶν
οἱ ἄνθρωποι, ὡς
οὐκ αἰσθάνονται
τὸν Θεόν.
ὡς οὐ θυμολο-
γῶνται.

bears for the Gospel, and was proud of it, as a Woman of her ornaments, saith *Chrysostome* : Of which I am Ambassadour in a chaine, hee points to that as children will shew where they are fine : I would all that heare mee this day were like mee in all things except these bands : I except these bands, that was a reserved honour for himselfe, and *Babylas* would needs bee buried with his chaine, as the most precious thing hee had. And no marvell, it is Gods scale, saith *Tertullian*, which marks us for his, and whereas God admits none to heaven, but (as *Iustin Martyr* speaks) *Such as can perswade him by their Workes*, that they have loved him ; wee may say to him, by vertue of these, as our Saviour to *Thomas*, *Put thy finger into the hole, and beleewe* : And hee will say to such, as *Nazianzene* in another case *These thy Wounds are witnesse, these sufferings surerties*. That I may not tell you, that *Picus Mirandula* makes this one condition of a lover, to desire to suffer something for the partie beloved : and you know *Rachels Benoni* was *Jacobs Benjamin* ; *Philoxenus* was wont to say, *It will taste sweeter, if it cost mee sweetly* : And mothers love their children more tenderly than fathers, because they stood them in more : and the ambiguitie of *charum* in Latine, and deare in English, put together, spels thus much, wee love that dearly, which costs us deare.

And thus it is an honour, but it is a favour also : the Turkish women will not think their husbands love them, except they chastize them ; as the Indians are ambitious to be burnt with them, and the Thracians proud to bear their scars, by this wee know that God cares for us, because he corrects us, saith *Lactantius* : *God helps his Saints in not helping them* : and is most angrie with wicked men, *When hee is not angrie*, saith *Origen* : and let the wicked think that God loves them, because the world smiles on them ; know, that God speaks that to them, that *Plato* did to the servant whom hee would not strike, because

The Love-sick Spouse.

79

because hee was angrie, *It is well for you, and you may bee glad of it, that I am angrie.*

We think other wise, perhaps, when we feel the smart, and complain; but God deals with us, as mothers deal with their children, *Matres fricant, pueri clamant*, saith *Austin*; The mother rubs, the child sobs; the mother wipes the face, the child weeps, and it may be she needs no other water but his tears: I am sure nothing wil make Gods children so fair, as to wash themselves everie morning in their tears. But all this troublesome usage, *Emolumento curationis offensam suae excusat*, as *Tertullian* elegantly. Doves are wandring birds, saith *Pliny*, and therefore must have their wings clipt, lest they flye away; but with gold, lest the wound fester and wrackle; so does God clip our wings by affliction, that wee may not flye from him, but with gold, in much mercy & compassion, lest we be oppressed with sorrow: as *Clemens* saith of women if you would have them good houswives, chaste & loyall, keep them short of means, they are their pinion feathers by which they flye out. And if wee stray, Affliction is the Shepherds dog, as *Chrysostome* compares it, to fetch us into Christs fold, perhaps by barking only, and then we are worse scared than hurt, perhaps in his mouth, and then the poor sheep thinks sure hee will worry it, but he is taught to fetch, and therefore grips it not, but only carries and delivers it to his Master: when children have done a fault, mothers use to fright them with Bul-beggars: the child thinks surely they will have them, but the mother hath a double policy, to make them hate the fault and love them the better; for they must run to her lap to hide them, and then will they make what conditions they list with them. When *Tiribazus* a noble Persian was arrested, at first he drew out his sword and defended himselfe, but when they charged him in the Kings name. and informed him, they came from the King, to carrie him to the King, he yeelded willingly: so whenso-

ever

SERM. 2.

διπλῶς ὅτι
ἐν ὁρῶντι

μετακλίβω τα
ἀντιπρὸς τῶν
γυναικῶν τα
ἐν ἡμέταις

SERM. 2.

ever Affliction arrests a noble Christian, he may murmur and struggle at the first ; but when hee considers it is sent from God, to bring him to the sight of God, the King of Heaven, hee will rather embrace it.

Which of the Saints present, did not think it went hard with *Steven*, when the storm of stones came so thick about his ears ? but those stones did but knock him closer to Christ, the Corner-stone ;

Et per tot lapides petra conjungitur uni.

As *Arator* elegantly in *Lorinus*. They say, those stones are happie, of which they make images of the Gods and Temples : but what pibble-stone would not blesse it selfe, to see how those precious stones are knocked and hewed with the hammer ? But all this is but before wee come to the Temple, there is no noyse of Hammer, *Ut ibi solo amoris glutino copulemur*, as *Gregory* makes the morall : all this is but to reform u, according to the image of God. *The Priests of Mars at Rome*, danced naked about the streets (like our morris Dancers) with whips in their hands, to keep off dogs : and the women that were barren would of purpose meet them to take some of their lashes, upon a conceit they had, that they would make them fruitfull. I am sure, the rod of God makes his children more fruitfull of all good works ; and as in the great sweating sicknesse in England, their friends would stand by them, and strike them over the faces with sprigs of *Rosemarie*, to keep them awake ; the poor souls, faint and full of pain, would cry out, O you kill mee, you kill mee : but yet they must doe it, or else they killed them indeed, for all that slept, died : so when Gods hand is upon us in affliction, wee are ready to crie out as they did, O you kill me, you kill me : but God doth it for no other end, but to keep us waking, least wee sleep in our sins, and dye of our sleep.

This Act shall end with the similitude and sound of a trumpet,

The Love-sicke Spouse.

81

SERM. 2.

trumpet, as *Austin* hath it, *Tuba dulcis malleo Christi-
num cor in Deum prussurum plagis extenditur*: wee must
bee beaten with the hammer of affliction, that wee may
bee made trumpets of Gods praise, in a free profession
of our love to him: so it is with the Spouse here, the
watch-men found her before shee was lost, *Lupi Mocri-
videre priores*, they smote her, and thought to have made
her dumb: but as the Greek Proverb is, they took a
wrong course for that, when they took a *Grasshopper by
the wing*; for I think shee never sang a sweeter dittie in a
sweeter note; and tell mee, doth not this sound become
one of the silver trumpets of the Congregation, *I charge
you, o yee daughters of Ierusalem, if you find my welbeloved,
tell him, that I am sick of love*,

τίληα τις
πύργου.

Well then, is affliction an incentive of divine affection?
Give mee leave to draw hence a three-fold use; 1 for
Instruction. *Tully* scoffes at *Verrus*, as effeminate and
illiterate, that took notice of the Springs approach, *Ex
rosis, non ex stellis*, like an Epicure, not an Astronomer:
but how many hoggish Gadarenes are there, that count
those the spring-tides of Gods favours, not when they
enjoy the light of his countenance, but when his steps
drop fatnesse, and their corn and wine encrease: but
neither doth prosperitie make a Christian: the whore of
Rome hath clothed her family in scarlet, as well as the
valiant woman in the Proverbs, and is bold to make this
a note of the Church, as though shee had clipt the wings
of Prosperity, as the Athenians did of *Victorie*, that it
could not fly away, as though shee had removed that
same *παλινδρον σφαίραν*, the rolling globe from under
Fortunes feete, as the Romans did once, and bound her
Empire with chaines of Adamant, as *Dionysius* in *Ae-
lian*: As though shee had made her nest among the Itaires,
and exalted her throne above the region of mutabilitie,
and should sit a Queene for ever: But foolish Rome,
that builds upon the Crows chattering, *All shall bee well*,

ἄσπερ τρυφὴν
ἀδός.

SERM. 2.

ἡμεῖς ἡμεῖς.

τὸν τὸ ἀγαθὸν
τῇ αἰωνίᾳ καὶ
ἀθάνατον παρ-
ουσίαν
πάντων ἡμεῖς Πέ-
τρου ὁ Ἀδάμας
οἶον.

Συνεπὶν ἐν
ἐκκλησίᾳ οὐ-
ρανῇ καὶ ἐν.

as though that were *Apollo's* bird, and this *Apollo's* Oracle, and will not heare the voyce of the mightie Angell, crying, *It is fallen*; it shall certainly, and therefore in heaven already, *It is fallen*. Nor doth aduersitie mar a Christian : *Diogenes* said of the *Megarensians*, that it was better to bee *their sheepe*, because hee saw them in warme fleeces, *than their sons*, because hee saw them ill clad : and some foolish women, in *Jerom*, were wont to say ; That is a *Manichee* sure, when they saw one pale and sad : and the *Barbarians* concluded in their countrey moode and figure ; there is a *Viper*, therefore that is a murthrer.

I will not answer them, as *Basil* doth the *Samosate-nians*, *This shall make thee eternally cursed* : but what wonder, saith *Nazianzene*, if here *Cappadox* bee more in credit than *Athanasius* ; the sonnes of the earth in better case than the heires of immortalitie ? Doe you not see (saith *Chrysostome*) the places where treasures are hid, are rough and over-growne with thornes? as he found in *Lazarus*, a treasure stored up in his diseased bodie. Or let the *Naturalists* tell you, the mountaines that are big with gold within, are bare of grasse without : And doe you not know what is Latine for the prosperous estate of a Christian ? then I will tell you, it is *Res secunda* : they have *Schollars* commons heere, because they must studie hard to goe to Heaven ; a little pittance, but like *Plato's* suppers, which were better, as *Isagoras*, the day after : their entertainment in the world is not great, but yet costly, very costly ; Gods favour makes every day a gaudy day with them, with this they exceed every day, I, exceede the rich worldling, as *Cleopatra* was judged to have exceeded *Antonies* infinite expence in preparation, though shee provided little, because shee dissolved and drank a rich jewell ; they cannot dispose of many bags when they dye. But when *Deering* lay upon his death-bed, and the Sunne shined upon his face,

and

The Love-sicke Spouse.

83

SERM. 2.

and raised his thoughts to a sweete meditation, that the sight of Gods countenance is better than life it selfe, would hee have changed those golden beames for their golden bags, doe you think? Did not they give him light in the shadow of death better then *Nobis* Carbuncle, which they say, hee used for light, while hee was shut up in the Arke? *When Cyrus in Xenophon had given Artabazus a cup of gold, and Crisanthus but a kisse, but in token of speciall favour, Artabazus complained, that the cup hee gave him was not so good gold as the kisse hee gave Crisanthus.* I am sure a Christian rejoyces more in the pledges of Gods love, his spirituall blessings, than if hee should give him all the treasures in the world: to bee able to say God is mine, is better than a thousand mines of gold. Why then let them drinke nothing but worm-wood all their life long, as *Herodotus* of the Assyrians, *When they dye they shall swim in honey*: and as Arabia is called *Felix*, though no other commend it, because it alone hath frankincense; so let a Christian send forth the sweet incense of supplications, and such frank confessions of love, as the Spouse doth here, and I will be bold to charge all the daughters of Jerusalem, to arise and call him Happie, and thrice Happie, and I presume the vault of Heaven will rebound the eccho back again into his bosome, and you may heare it there Happy, and thrice Happie.

But if I cannot know Gods servant by his faire live-rie of outward things, how shall I know him then? *Love* is the Diadem, saith *Chrysostome*, none but the Queene must weare it: *Love* is the wedding-garment, none but the Spouse can fit it. And if little *Antiochia* have got this Crowne upon her head, as hee calls that honour of having the first Christians: if poore Geneva say, I excell in the riches of these graces, those Capernaans that are lifted up to Heaven in the glorie of riches; I will call her *the beloved Cisie, the Metropolitian Cisie,*

M 2

for

ταπεινὸν καὶ ὀλίγον
ἐν ἡμετέροις.

ὅτι τὰς χάριτας
ἀπολαύσας τὴν ἐξουσίαν

SERM. I.

καὶ ἐκείνῳ ἀντι-
βλέψαι δυνάμε-
θα τὸ εἶδος τῆς
τοῦ πατρὸς τῆς
δοξῆς τοῦ
μετὰ τὸν αἰ-
ῶνα πάντων
ἐν τῇ γῇ, ἀλλ'
ὅτι τὸ οὐρανόν
ἵμεν διὰ τὴν

for so saith *Chrysostome*, this shall make her *Metropolitan* in *Heaven*.

But if love make a true Christian, how shall I know that true love which makes a Christian? Before the battell of *Leuctra* the day comes, said one, that will shew who is a good man: & the day will shew every mans work what it is, saith the Apostle; this day is the day of battell, the day of affliction: the Metallaries use an hazle rod to find gold, which way that inclines, there the veines are, and this they call *Divina virgula*, Gods rod; marke that word, *Divina virgula*, for that is affliction: the King of *Aracum*, in *Scaliger*, tries her hee meanes to marrie, by sweating; if they bee sweet, then *pari modo exagitatum, & exhalat horribiliur cœnum, & suaviter fragrat unguentum*, Dung-hills raked send out a filthy steame, oyntment chafed a sweete perfume. The Eagle tries his young at the Sun-beames, if Gods children can out-face the Sun of persecution, they are *sincere*, *ειλικρινῆς*, according to the proper etymon of the word. The Germans were wont to trie their children at the river Rhine: I might say in propriety, that God tries his children at the river Rhine; but hee doth alway in the water of affliction. The water of Baptism is a cold prooffe of our Christianitie, saith a Reverend Divine of ours, but if you suspect any, this is the water of jealousie;

In streames of Rhine the Celts bo'd,
Their tender children did enfold.

Θαυμάσιον Κέλ-
ται περὶ τοῦ
ἐκείνων τῶν
ἐκείνων τα-
λασσοῦ

ἱερῶν, ὡς
λέγουσιν οἱ
περὶ τῶν

Like that in the Law, if any bee not found, his thigh will rot that drinks this: Hee that boasts of Baptism, and cannot brooke this, doubtlesse hath a cold bath, as *Jugurth* told them that dragged them thorow the channels in a cold winter night: he that shrinks in this, defiles the water of Baptisme worse than that *Constantine* did, who for such a thing was surnamed *Copronymus*: and let them, let

The Love-sicke Spouse.

85

S E R M. 2.

let them inherit the name of *Copronymus*, for they have lost the name of *Constantine*.

And now, me thinks, I have let loose a curst doctrine that will flie upon some of you, I am afraid, and I cannot rate him off: for a third part of the inhabitants of this Ile were once called *Pietti*, and I fear the proportion is not diminished: there were women in *Clemens* his time like *Aegyptian Temples*, very *Gypsies*, painted without, and spotted within; varnish without, and vermin within: as there bee Christians as black within as *Gypses*, though they cannot juggle with the world as *Gypsies* doe, like *Callipolis*, that Citie-silver-pin, fair a farre off, but when you come to it, nothing answerable; you may find a filthy Toad, they say, under the stone of the Temple; as hee said of the bough, *Many have a name that they live, are but dead*, like the Church of *Sardis*: and perhaps as *Julian* said of them, *More Imitators than true Citizens*. Many were they to chuse their religion, if the true Church were under the crosse, would bee sure to bawke her; they like well of *Religion without expence*, in *Basil*; and *A Gospell without charges*, in *Nazianzene*: but if it grow costly, it is none of their money: and it may bee they know not that *Bee-hives* are plaitred with the juyce of bitter & unfavourie herbs, and the Church with affliction, of purpose that such vermin as they are, may not creep in: many that are in also, if the Church grow cold once, will soon make an errand to go out of Gods blessing into the warm sun-shine.

The sons of God once fell in love with the daughters of men, because they were fair; and the sons of men may make love to the daughter of God, the true Religion, when shee hath a good portion of peace and prosperitie: and it is to bee feared, that since *Kings* have beene nursing fathers of the Church, and *Queenes* nursing mothers, as the Prophet speaks, many kisse the child for

αἰνεῖται ὁ
ὡς ἀληθῆς.

ὁνομα αὐτοῦ βίος.
τὸ δὲ εἶδος τοῦ
πατρὸς.

παῖδες ἱεροῦ
ἢ πολῖται

ἀδελφὸν τοῦ
ἐκείνου
ἀδελφὸν τοῦ
ἐκείνου.

The Love-sick Spouse.

87

SERM. 2.

as the Scholar told his Master *Antisthenes*, that held up his staffe as it were to beat him out of his school : strike me Sir if you please, said hee, but you shall not find a staffe of so hard wood that shall beate me from you; and with *Job*, though thou kill mee, yet will I trust in thee; and with the Spouse I am not sick of wounds, though you may thinke so, because the watch-men wounded mee; but I would have him, and you, and all take notice, that I am sick of love; *I charge you, o yee daughters of Ierusalem, if you finde my well-beloved tell him, that I am sick of Love.*

The second Use may bee for encouragement against afflictions. Among all that have their portion in the lake that burns with fire & brimstone, the fearfull are the first. *Reve. 21. 8.* as though that were part of their punishment, to bee thrust in formost: But because it is true of this Heavenly marriage, that *Plutarch* hath observed of our ordinary mariages, *Scoffers are more troublesome, than they that are seriously instant*; and as *Bucephalus* was not afraid of his burden, the shadow only frightened him; so many are afraid of a little ill language, the shadow of the Crosse, which perhaps would beare the Crosse it selfe well enough, let mee beginne with them; but you will put *Austins Quare, & quis est qui Christum adhuc irrideat?* Is there any now adayes that will scoffe at a Christian? *Utinam unus esset, utinam duo, utinam numerari possent*, saith the Father: Christ is stoned, saith *Nazianzen*, by many that are called Christians, though no otherwise than heathen images were called Gods, as *Iustin Martyr* notes. *Michol* was barren untill her death, for scoffing at *David* dancing before the Arke: I list not argue out of the word, untill, (as the *Antidicomarianisa* did) but I know not how *Michol* is fruitfull after her death of a scoffing generation. And *Nazianzenes* complaint of old; is true now adayes, *Nothing is so delightfull as the deriding of a Christian*

οἱ ἀντιπρὸς
τῷ Χριστῷ
δὲν σαρδόνι
χριστιανῶν.

οὐδὲν οὕτω
τῷ νῦν ὡς
Χριστιανὸς καὶ
μυθολογῶ.

SERM. 2.

stius ; That I may not say *Iustin* Martyrs, that applause and preferment waits upon them that can raile upon honest men in handsome language, ἐπὶ δὲ τοῖς ἁγίοις If my name were *πῦσι* Honourable, and I would honour the least in this place, I would not lightly lose it for ἐμὴν ἁμαρτίαν ; Reprehensible, as the Historian did, by reason of his frequent reprehensions ; but I feare mee, if the lot were cast, some of our Tribe would bee taken for guilty of this crime.

Give mee leave then to speake a word in season ; tell mee, is not the ground of the quarrell, ὁ δὲ δίκαιος . the just ? and I find it also in *Wigandus*, one of the titles of the afflicted, is *Iustus*, the just ; or, if you will, let the word bee, the puritan. As *Philip* asked the Eunuch, a little altered, Knowest thou what thou condemnest ? I say no more, but take heed thou strike not a Schifinatick, and a Saint bee to lye a bleeding, and thou to answer for it. I will tell you what *Picus Mirandula* saith in this case (or rather, *Non jam Picus, sed Phœnix*, as *Pollitian* descants upon his name) I am in an extasie (saith hee) to think how prophane men raile upon those now, whom one day they will wish they had imitated, *Quos cum sequi poterunt, persequi maluerunt* : I will tell you of a Law an Emperor made, that no accusation might bee laid against a Christian, but such as they would, ἐν τῷ ἐνώπιον τοῦ Δικαστηρίου . maintaine before the Judgement-seat, as *Iustin* Martyr reports it, and learne then to lay nothing to their charge, but what you may avouch, ἐν τῷ ἐνώπιον τοῦ Θεοῦ . before the Judgement-seat of God : and if any Athenian bee present, let him put them in minde that the Athenians scoffed once at *Sylla's* wife, and it had well nigh cost the razing of their Citie, hee was so provoked with that indignity, and thinke it not a safe thing to scoffe at the Saints of God, the Spouse of Christ.

But shall any that beares the glorious name of Christ, bee afraid of a word ?

How

ἵνα πῶσι
καὶ τῷ
καὶ

ὁ δὲ δίκαιος
καὶ ὁ
καὶ ὁ
καὶ ὁ

The Love-sicke Spouse.

89

*How great a paine, not to bee born,
Comes from the prick of this small thorn!*

S E R M. 2.

Then might they scoffe indeede, as they did at *Julian*, that was moved with such blasts, *Scommata nosti a ferre non potes. quomodo feres Persarum tela?* Shall wee bee like those women in *Tertullian*, *pudoris magis memores quam salutis?* like *Pompey's* Souldiers, that were afraid to loose their beautie, more than to lose the victorie; and there ore *Cesar* overcame them by this stratagem, *Feri faciem miles*: or shall wee thinke to escape it? *Exspectabo scilicet dum quicquam malevolentia sacrum sit, cui nec Rutilius sacer fuit nec Cato?* Christ was a wine bibber with them, and *David* was the drunkards song, and shall wee escape? Let *Austin* resolve you, *quisquis illa sublimia precepta* (wonderfull commands, as *Austin* Martyr styles them) *implere voluerit, incidit in eorum sacrilegam dicacitatem, & ab illis qui sanari noluunt infamius vocabitur.* But wee feare least that honourable name of our profession receive some blot by this meanes, *Imo dum sumus blasphemetur, saith Tertullian excellently; sed in observatione, non in exorbitatione disciplina: ista blasphemia Martyrii affinis; qua cum me testatur esse Christianum, cum propterea detestatur.*

Let us then bee edomira fronte ad eternis opprobrium, as *Austin* speaks, or else I dare boldly say, the crosse in baptism will prove but an Idle ceremony: let us bee like the *Scythian* that went naked in the snow, and when *Alexander* wondred how hee could indure it, as hee said, so let us say, *I am not ashamed, for I am all fore-head*: like *Ianus*, whom the Heathen made with two fore-heads, because hee was the most innocent of all the Gods, and had no crime reported of him, *ut esset tanto frontosior, quanto innocenter*, as *Austin* wittily glosses: let us count accusations our glorie, in this case, with

N

Chry-

DAVIDA M.
ESYRIATA.

ov' 2w 1130
not 208 1470
1111 6144.

1 12120 11
17 10111.

SERM. 2.

καὶ οὕτως
ἐκείνῳ.

ὅτι τὸ ἁγίασμα
μὴ δὲ ἔστιν
καὶ ἡμεῖς
καὶ οὕτως
καὶ οὕτως.

ὅτι καὶ οὕτως,
καὶ οὕτως
καὶ οὕτως.

καὶ οὕτως
καὶ οὕτως
καὶ οὕτως.

Chrysostome ; and say with holy *Job* , If mine adversarie should write a booke against mee , I would take it upon my shoulder , and bind it as a crown to my head ; let us thinke they doe but according to the Artick phrase, *Wash us fairer with such aspersions* : let us thinke our selves watered with them , and grow more fruitfull. *Why bee watered ? to bring forth fruit*, said *Basil* of the water of Baptism : let us know it is a piece of Gods husbandrie , for this purpose , to dung us with reproaches , that wee may prove a richer soil for grace , as *Nazianzene* alludes to the Parable of the barren fig-tree , dunging is the last remedy against barrenesse. I will end this with the words of *Frederick* the third of that name , Emperor , when hee passed by Florence , and beheld the flourishing wealth and honour of *Cosmus* , *O quam multa convicia & contumeliosa verba pertulisti, surdique aure transivit, donec ita locupletatus est !*

If there seeme but little difference betweene a blast and a blow , in some mens understanding , I dare say you shall see but little in a Christians undergoing ; for though hee will not pray with him in the Tragedie , that it may raine calamities , nor with *Clemens* his Gnostick , *Give mee calamitie , that I may glorie in it* ; nor with *Theodosius* his Foot-man in *Austin*, *Se velle fulminari*, that he would bee stricken with the thunder-bolt , meaning that golden one which hee saw the image of *Jupiter* holding in his hand , and on that manner begged it of the Emperour : Yet will hee not feare to say with the Psalmist , *Correct mee, o Lord, but not in thy wrath* ; and as *Nazianzene* sweetly , *Come when thou wilt , and prick mee where thou wilt, but wound mee not with speare* : and with him in the Comedie , to his Love about to strike him , *Non metuo ne doleat quod tu ferias* : and hee scornes the world , that thinks to sit heavie on him in disgrace , or persecution , or death , as the Bull in the Fable did the Gnat that fate upon his horne , and asked him if he would

bee

The Love-sicke Spouse.

91

SERM. 2.

bee beholden to him if hee slew away, and eased him of his burden. For what is disgrace to him? as hee said, *in faciem sepeli*, burie mee with my face downward, if you will, said hee to them that asked him how hee would bee buried, for I know that when the Macedonians come, all things shall bee turned topsie turvie: and hee knowes that when Christ comes, all such misprisions shall bee rectified. Or what is persecution? resolutely *Iustin Martyr*, *Doe your worst*, saith hee, *doe your worst*, but this I will tell you, you may put all that yee are like to gaine by the bargain in your eye, and weepe it out again. Excellently *Tertullian*, *Nihil sentit crux in nervo quando animus est in caelo*. But you think to put a terrible vizard upon death, and scare a Christian? No, no, call him if you will, *The most terrible of terribles*, that hee may seeme in such tragicall buskins, the tallest sonne of *Anak*, the King of feares; *Naxianzene* will challenge him, *Devour me, devour me*: *Basil* will tell you, that the most cruell martyrdom is but a crafty trick to escape death, *to passe from life to life*, as hee speaks. If hee wot the way, that was the way, and said to the theefe upon the crosse, *This day shalt thou bee with mee in paradise*; Beloved, it cannot bee a dayes journey betweene the Crosse and Paradise. Excellently *Prudentius* of those two Martyrs, *Scripta sunt caelo duorum martyrum vocabula, aureis qua Christus illis annotavit literis, sanguinis nōis eadem scripta terris tradidit*: Their names that are written in red letters of blood in the Churches Calender, are written in golden letters in Christs Register, in the Booke of life. When the Romans did immortalize their Emperors, as they called it, they brought one to sweare that hee see him goe to Heaven out of the fire, as *Iustin Martyr* tells us: but I think I see those blessed soules of Martyrs flee to Heaven, like *Elias* in his fire Charriot, like the Angell that appeared to *Mannaah*, in the flames; and well therefore may a Christian say to

N 2

all

ὁ πῶς ὁ δὲ
νῆα, ὅτι δὲ
καλλιστότητι
&c.

τῷ εὐσεβίῳ
ἐὐσεβίῳ τῷ τῷ.

δαίμων μὲν, ἀν-
τὶς αὐτῷ ἀλλ' ἄλλος.

ὡς ὁ ζῶντις εἰς
ζῶντις μαρτυ-
ρῶν.

SERM. 2.

Σπικτι. α. μαρ
 Δωρο, & λ. i.
 Σα. δ' ου δ
 ραδ.

παρεφωξ

Οδ. σ. καίτα
 Ε. γ. δ. γ. δ.

all his enemies, as *Socrates* of his, *They may kill mee, but they cannot hurt mee* : or if you will give mee leave to give the English, *They may take away my head, but they cannot take away the crowne which the righteous Lord hath prepared for me.*

For who shall separate us from the love of Christ, saith the Apostle? shall tribulation, or distresse, or persecution, or famine, or nakednesse, or perill, or sword? Nay, in all these things wee are more then Conquerors through him that loved us; for I am perswaded, that neither death, nor life, nor Angells, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall bee able to separate us from the love of God, in Christ Jesus our Lord. See here (one of the best sights that is, say they) a gallant Ship well rigged, comming full swoop into the haven; a goodly man in the full saile of faith; the waves of persecution, famine, sword, perill, death, like curres barke at this Royall Ship; but the red Crosse aloft lookes down upon them with disdain and scorne, and Love, the Pilot in the stern, will not vouchsafe so much as to looke at them at all, *oculusque sub astra renebat* : and if I may read his thought in his looke, hee smiles (I ghesse) in remembrance of that Ship the Disciples were in when the storme overtooke them, and sayes within himselfe, as *Austin* of that, *Quia fluctus insurgunt, potest ista navicula turbari; sed quia Christus orat, non potest mergi* : Bee of good courage for thou carriest *Cesar* : and so the Chapter ends, and the vessell is in harjour. And this is her condition here, the watch-men they wound the Spouse, but shee won the day, and this is her song of triumph, *Dicite Io Paan, & Io bis dicite Paan*. I charge you, o yee daughters of *Jerusalem*, if yee find my well-beloved, tell him, that I am sick of Love.

I have answered the servants of warre, the Souldiers, what shall wee doe? and now, mee thinks, the sonnes of peace

peace take the question at the bound, and reflect it back again into my bosome, as they did to *John, Master, What shall wee doe?* Excellently *Cyprian, In persecutione militiam, in pace conscientiam coronari*; A good courage in persecution, in peace a good conscience wearers the Crowne: and this is the third and last Use for Caution, in the use of our prosperitie. *Nazianzene* tells a pittifull storie of an old man that burnt in the midst of the water, and his preface it is this, *Shall I make the auditorie weepe?* I can tell a storie as pittifull as that of *Nazianzene*, of some that freeze in the midst of the fire, but I dare not presume to draw teares from this Audience: Our fathers bought gold of Christ at an hard rate, tried in the fire, and yet were rich in zeale and affection; wee sit rent-free upon the Gospell, it cost us nothing, and yet wee grow verie beggers, and may heare that of the Poet;

Quod habes illius, illius qua spirabat amores:
Many of us come to Church, as those foolish women in *Austin*, that dress themselves fine, and went to the Capitol; & sate there all day long, and thought *Jupiter* was in love with them: many that are hift off the stage for grosse hypocrites among men, act a part of a Christian here, and thinke God applauds them, like him in the same Father, *Doctus archimimus jam decrepitis senex quoridie in Capitolio agebat, quasi Diis libenter spectarent, quem homines desierant.* In stead of that penitencia verrens & radens, as *Tertullian* calls it, wee have a little weeping, perhaps from the eye outward as hee speakes. Wee think to make all our reckonings streight with God, with a *Lord have mercy upon mee*, on our death-bed: But as the Crab, when hee had given the Serpent his deaths wound for his crooked life, and then saw him streake himselfe out, *Ar oportuit sick vixisse*, it is too late now, you should have lived so.

The genuine Christian had rather enjoy the light of
N 3 Gods

Gal. 4. Saluati
sunt in dno
vobis;

SERM. 2.

οὐ γὰρ οὐκ εἰ.
Θεμιστοκλῆς.

ἡμεῖς οὐ γὰρ
καίνομα.

ἡμεῖς, ἡμεῖς.

ὁ γὰρ Θεμιστοκλῆς
αὐτὸς οὐ γὰρ Θεμιστο
κλῆς.

Gods countenance, then the shadow of a great man : and if a Princes favour should intercept it ; *Alexander* the great came between the *Cynick* and the Sun, he desires no other preferment but liberty to enjoy it : hee suffers them that list to scramble for all that the world calls gay, but will scarce let fall a looke upon them himselve, much lesse stoope an inch below himselve, as *Themistocles* bid his friend take up those bracelets which hee espied on the ground, *for thou art not Themistocles*, for thou art not a Christian, hee smiles at their jollity who if they scrape a little pelfe together thinke themselves the only happy men, and esteemes their folly like *Caligula's* who levied a great army to subdue the East, as hee pretended, but when they should have taken ship, commanded them to gather peble stones and cockle shells, and such like Merchandise upon the Sea shore, and so returned proclaiming : *Hac sunt spolia Orientis* : or like the foolish Prior in *Melancthon*, that rold his hands up and downe in a Basin full of Angells, thinking to have charmed his gout so : hee finds all other things, a cold armesfull, as shee said of her dead Spouse Beside Christ : and therefore as you see upon doores where the Court hath beene, For the Prince, or the like, so hee hath written upon all the roomes in his heart, *For Christ* : hee thinks him only worthy of his, *I have found, I have found*, and if hee enjoy him cries out, as the Persian King did in his dreame, *I have Themistocles, I have Themistocles* : hee roles his name like some sweete bit upon his tongue, and his lips are like a thread of scarlet, as Christ said his Sponges are : red like Scarlet, with talking of nothing but Christ crucified, and thin like a thread, not sweld with other discourses, which are the two commendations of the lips, that I may play the Critick after our Saviour Christ, who seemes like an amorous lover to have observed both when hee saith, thy lips are like a thread of Scarlet ; and no doubt you may find Jesus written

written in his heart in golden letters, as they tell of *Ignatius*: he thinks his eyes never go to a feast but when they behold his beauty: *Tigranès*, in *Xenophon*, comming to redeeme his father and friends with his wife, that were taken prisoners by *Cyrus*: was asked among other, what ranfome hee would give for his wife: hee answered, hee would redeeme her liberty with his own life: but having prevailed, as they returned together, every one commending *Cyrus* for a goodly man, and *Tigranes* would needs know of his wife, what shee thought of him: Truly said shee, I cannot tell, for I did not so much as looke on him, or see him: whom then (said hee wondring) did you looke upon? whom should I replied shee, but him that would have redeemed my libertie with his own life? So a Christian esteemes nothing else worth the looking after, but Christ who hath redeemed him; hee is the covering of his eyes, as the Scripture speakes; nothing is sweete without him: as *Austin* loved *Tully* before his conversion, but not so much after, *quia nomen Jesu non erat ibi*: and as the Jews throw the Booke of *Esther* to the ground before they reade it, because the name of God is not there, as their Rabbins have observed; his heart rests in him, according to the nature of true love, as *Zanchy* conceives it intimated in the Greek word ἀγαπᾷ, to love, from ἀγαπᾶν, to rest much, and the Hebrew word אהב which ends in *litera quiescenti*: in a word, all his actions are but interpretations of this Text. *I charge you, o yee daughters of Jerusalem, if yee find my well-beloved tell him, that I am sick of Love.*

But as *Linacer* said, when hee heard the fifth chapter of *Matthew* read and the rest of our Saviours Sermon upon the Mount, *Aut hoc non est Evangelium, &c.* Either this is not Gospel, or wee are but few of us Christians: our souls may well bee termed *ψυχὴ* from *soldnesse*, and he that would exhort to love, must doe it in
the

SERM. 2.

Παρατη τὴν
ἐξέπλιν.συνέχον. ὁ
λόγος ἔχει καὶ
λαὸν τὰ μὴ πρὸς
ἐκείνην καλλέ-
στα. οὐ γὰρ ὁν καὶ
γλῶσ.

the Apostles words, *Follow love*, as *Chrysostome* glosses, follow it, for it is fled away, and hath forsaken the earth: wee have many now like those simple men in *Austin*, *qui laudant in igne lucem, ardorem vituperant*: that are ready to say with him in the Comedie, *Bonum est paucillum amare, imo totum illud amare non est bonum*: they cannot away with this *sick of love*: for earthly things wee can, such as fast and crie, give, give, as fast as the horseleeches daughters, and remain as unsatisfiable as the fire, that saith not, It is enough: wee build higher and higher in our ambitious thoughts, as that proud generation did after the flood, *Desiring to joyn together the things that will not bee joyned*, as *Chrysostome* speaks, *heaven and earth*. We gape in our covetous desires as some foolish fellow made the picture of a grosse Non-Resident, with a living in one hand, and a living in the other, and yet his mouth gaping wide for another: like *Alexander*, whom the Scythian Ambassadour told, that if hee held the Eastern Empire in the right hand, and the Western in the left, yet hee would not bee content: like a child, that must have both his hands full of his break-fast, and yet cries for more, for such a picture would hee bee, if *Apelles* should have represented him holding a Globe in each hand, and yet weeping, when hee heard the Philosopher reason of another world, because hee was not Master of that too. But for heavenly blessings, wee are as reasonable as they say School-boyes are, that care not how little they have for their money; a little Religion, a verie litle upon the knives point, will serve our turn: wee soon crie out, as one of the first Jesuits did, when hee thought himselfe full of Revelations, *Satis, Domine, satis, &c.* Christ himselfe is soon tedious to us, wee cannot live with him, though wee know wee cannot live at all without him, as the Roman Senator said of women; wee had rather shake him off, than shackle our selves in

SERM. 2.

in so many services, to please him · walk circumspectly, pray continually, mortifie the flesh, bee holy, sober, chaste, &c. if you mean to come to Christ, nay rather let him goe, *Non erit tanti pœnitentiam*, as hee said. Nay, if any make more halte to run the way of Gods Commandements, it is *Jeſus*'s furie march presently, and their soul is troubled for the chariots of *Aminadab*, as the old Translation reads it: a forward people, as the word signifies: and as dogs that let men amble a fair pace quietly, but if they gallop, though their errand bee of importance, and to the King perhaps, bark and flye at them, and at the Moon, not so much because shee shines, for that they see alway, but because, by reason of the clouds hurried under by the winds, shee seems to run faster than ordinarie; so these men rail at those that make any speed more than common, though their halte bee of great importance.

*To sacrifice they run not, nor to war,
But for the God of souls themselves prepare.*

As it is in *Homer*, though it be to the King of Heaven: but what thinks a Christian of all these difficulties? Lovers purses, as well as their tongues (as *Plutarch* hath observed) are tied with furlin leaves, that soon slip, they mean not to spare for cost; and therefore resolve, *Not to think any expence too much, though they do that refuse to take on them the yoke of God as Clemens. Non sunt omnibus onerosa tolerantibus, sed tolerare nolentibus*, as *Salian*: and with *Austin*, *Levis sarcina Christi: et si angusta est paucis eligentibus, facilis tamen omnibus diligentibus*: This love, this divine love is like a rod of Myrtle which as *Pliny* reports, makes the traveller that carries it in his hand, that hee shall never bee faint or wearie.

But whence is our coldnesse? Wee say it is pittie that

O

faire

ὁπὸς οὐχ ἐσπρί-
ων, ἀλλ' ἐβούλευ
πᾶσα πρὸς τὸ
ζῆν δύν.

οὐχ ἐσπρίτων,
ἀλλ' τῶν
βυ ἀνάτῃς τὸν
δύον ἀνὰ
εἰς ζῶν, τὰ
πρὸς ἐσπρίτων.

SERM. 2.

faire weather should doe any hurt ; but I am afraid our prosperity is guilty of our untowardnesse , and perhaps God had neede to come among us to reformation , as that Abbot in *Crusius* to his Covent , in a coat of mail : and the Spouse of Christ would please him better , if shee were *Hasta compra* , according to the manner of the Roman Spouses : and wee might call to affliction in the words of Christ , as *C. ssiodore* applies those in this book ; Arise ô North , and come , ô South , and blow upon my garden , that the Spices thereof may flow forth : I say no more but this in generall to everie one , as *Tully* writes to his friend , *Si me amas , quantum profecto amas ; si dormis expergiscere , si stas ingredere , si ingrederis curre , si curris advola* : if wee love Christ so much as wee shew for : let everie one mend his pace in religion : and since God hath brought us into a land that hee hath espied for us (as the Prophet speakes of Israel) flowing with milk and honey , which is the glorie of all lands (at this time especially) for peace and prosperity , let us remove our tents , as the Israelites did in the 33. of Numbers , from Michkah to Chafmonaugh , from sweetnesse to swiftnesse , as the words signifie ; from the sweetnesse of Gods favours , to swiftnesse in running the way of his Cômandements : O how should Christ delight to walke the streets of our Cities , if they were paved with the love of the daughters of Jerusalem !

In particular let us beware of two things : 1. That wee forget not the affliction of *Joseph*. The religious King *Numa* built a Temple , which hee called *templum ieiunij* , That faith and peace might dwell under the same roofe : and if there bee but a wall of seperation betweene these two , *Templum Concordia* wil prove but *Opus Vecordia* , as that was termed : I pray God that peace do not play the Sophister in the world now adayes , and partaking of the nature of cold , freeze Heterogeneales together , Papists and Protestants in the nearest bonds,

bonds, and straiten the bowels of brethren one toward another, and so prove like oyle, the Emblem of it, *Insania venenum*, as *Anacharsis* called it, because hee had observed at their games, as soone as they had anoynted themselves with it, they that were loving to one another before, fell to fighting and wretling. Two earthen pots floating in the water, with this inscription, *Si collidimur, frangimur*; If wee knock, wee crack; were long ago made the Emblem of England and the Low-Countries; but may now bee extended to all Christians. The Jews observe out of those words, *Hos. 8. Aquila super domum Dei*, that Eagles have alway beene ominous to the Church: and now the Turtle mournes, griped in the talons of the Imperiall Eagle: two unisons in Musick strike one, and you shall perceive the other stir, as it were affected; and if there were a sympathie of our affections proportionable to the Harmony of our Confessions, it would be so with us in our brethrens case.

Consalvus a Spanish Bishop and an inquisitor, wondered how the Protestants had that Commandement; thou shalt love thy neighbour as thy selfe, so indelibly printed in their hearts, that no torture could blot it out, and make them confesse and betray one another: And the Jews in their very nuptiall feasts, and mirth breake a glasse, with wine in remembrance of *Jerusalem*; saying when they throw it downe thus was *Jerusalem* broken; and what they spill in wine they fill with teares: And if any now will say hee is a Christian, and yet is so unnaturall that hee can see his brother Germans in the faith suffering, and yet not bee sorry: I will say he is but a sorry Christian: Mee thinks I see a French-man coming to the Magistrate that bears not the sword in vain, and saying as the Macedonian in the vision, to *Paul*, Come and help us; and I ghesse by his countenance, hee would bee loth to goe away with *Cain's* answer: Am I my brothers keeper? mee thinks I see Religion (now if

SERM. 2.

ever in that ragged garment of the picture) fall low at the feet of Majesty, and her speech whispers out of the dust, the defender of that Faith is a more glorious title then Beauclark: That according to the Custome of the Suevians, *honoratissimum assensus genus Armis, laudare*, that *Rodolphus* the Emperor was ennobled by this Epitaph, *Ecclesia cecidit*: that *Beati pacifici* breaks out of our Saviours mouth like lighting out of heaven indeede, which clears the aire alway, but doth not alway melt the sword in a mans scabberd: that *Salomon* was *Jedidiah*, Beloved of the Lord, because hee built the Temple of God: and so *David* because hee fought the battailes of God, was *David* beloved, and that without restriction, because hee was beloved of God, and of all Gods people also because hee went out and in before them: that *Salomon* was *David's* sonne, and therefore his peace must needs bee daughter to his warre: and now shee is risen, and I cannot tell you any news of the answer: but shee seemd to mutter something as shee turn'd aside; and by moving of her lips I ghesse the sentence was that which the subtile woman of Tekoah said of *David*, when shee had dealt with him from *Joab* the Captaine of the host, about the reducing of his Sonne *Absalom*, as in her entry; *help o King*, so now in the parting. My Lord the King is wise as an Angell of God, to understand all things that are in the earth: and thus it becomes us to think: but this naile must bee fastned by the master of the assemblies.

But this I had almost forgotten; shee left a message with mee, for you my brethren, what aid shee desires at your hands, and this it was: *Weepe for us*, that sentence likes mee well for you, that hee said of himselfe, *I have no wis, but weeping*: weepe for them that bleed for Christ, that did both weepe and bleede for them and thee: fast for us: The Tarentines in *Ælian*, held a feast which they called *Jejunium*, the Fast, because the Rhe-

gini

οὐδὲ γὰρ οὐ-
 ρὲν αὐτοῦ δι-
 κτυα.

The Love-sicke Spouse.

101

S E R M. 2.

gini succoured them, being almost famished in a siege, with that which they spared in everie tenth daies fasting : *Decima, ut dives fias*, say the Rabbins. God knows whether our fasting may occasion them a feast, or not; but sure if wee could fast, they could not but fare-well : Pray for us above all, pray for the peace of Jerusalem, that our sonnes may bee as plants growne up in their youth, that our daughters may bee as corner-stones, polished after the similitude of a Palace, that they may bee Royall and Palatine stones; that these Halcyon dayes of peace may continue for the Kings-fishers to build and breede in; for the Ministers of God to build up the Church, and beget many sons and daughters to God. And having thus published this Briefe from her, shee gave command also, that I should stirre up your charity. Let us then bee like the Patriarch of Constantinople, that had a cushion alway carried before him, so frequent hee was in prayer; or rather bee able to shew those Wounds of the knees, that *Nazianzene* speaks of : let us bee like that figure in Heaven, which Astronomers call; *In the knees* : Let us with an holy Impudence, as *Basil* speaks, *make God ashamed*, that hee cannot looke us in the face, if hee doe deny our importunity : Let us with an holy violence say with *Jacob*, I will not let thee goe, untill thou give a blessing to thy Churches.

ἡρώδης ἡρώδης
ματῆς.

ἐν γὰρ αὐτῇ.

δοῦναι τὸν Θεόν.

And to conclude this in the words of *Austin*, in a like case, *Adjuvamus vos ergo fratres, per ipsa viscera charitatis, per Christum Dominum nostrum, per mansuetudinem ejus adjuvamus vos, tempus enim est ut impendamus in eos, magnam charitatem; hortamur medullas charitatis vestre, fundatis ad Deum preces pro illis.* I know the Souldier scot at *Flaminius*, that was holding his hand up to Heaven while the Armie was fighting; and rash *Minutius* at wise *Fabius*, that intrencht his Armie for safetie on the mountains, What will hee carrie his Armie to Heaven, said hee, will hee interpose a wall of

SERM. 2.

clouds between him & *Hannibal*? But *Hannibal* said to his Souldiers, that hee was afraid of a storm from the cloud upon the mountains: but our eyes are lift up to the mountains, from whence commeth our salvation; *Moses* must bee upon the mount, and pray that *Josuah* may prevaile in the valley; wee must carrie our Armie up to Heaven, if wee would bee safe. The Romans punished one that was seen looking out at his window, with a crown of roses on his head, in a time of publike calamitie; and *Uriah* refused to goe down to his house to eat and drink, and make merrie with his wife, because *Israel* and *Judah* abode in tents, and his Lord and the servants of his Lord were incamped in the open field: and is it not a shame for us at this time, to crown our selves with Rose-buds, to stretch our selves upon our beds of Ivorie, and please our selves with a full dream of unchangeable prosperitie, which comes thorow the Ivory gate, as *Homer* speaks, without any remorse, or remembrance of the afflictions of *Joseph*? were it not wisdom for us, that are but of the lower house, to grant a Subsidie of sighs; for us that are but of the Cōmon Councell, to take order for a presse of prayers; for us that are but private Snbjects of the Kingdome of Grace, to contribute a benevolence of tears, toward the quenching of those flames, with which all the Churches of God round about us are on fire? The Jews have a saying, that since the destruction of *Jerusalem*, the door of prayers hath been shut: but the door of tears was never shut; were it not wisdom, when our neighbours houses are on fire, to water our couch with tears, and so cast wet sheets upon our own head, as they doe in that case, to preserve them from burning: it is not a wooden wall of shipping, as *Themistocles* expounded the Oracle, no, nor a brasen wall, which they say the Fryar would have made about this Iland, that can secure us, unlesse wee make our peace with God,

God, that hee may bee a wall of fire round about us.

Let us therefore remove our sins, the fuell of the fire of Gods wrath; let us drench our souls thorowly with the tears of true repentance, that we may draw neer to God with comfort, for otherwise God is a consuming fire, as the Apostle speaks; and let mee exhort you to read the desert of our sins, in their desertions; to reckon what wee may, by what they so suffer; and so as *Nazianzen* speaks of unmercifull oppressours, *Sow the seeds of wisdom for our selves in those furrows, that the ploughers make upon our brethrens back*, and if wee like that which was once said, and is very true, *Satis Solem non lucere, quàm Chrysostomum non docere*: Better lose the Sun of the Firmament, than the Sun of the Gospell; let us esteem better of the Word: it may bee feared, that if the Cocks cannot raise us from our sleep in sin, the drums shall: let us pray with *Iosuah*, that it may stand still in our Gibcon: by vertue of fervent prayer *Eliu* is said to have bridled Heaven with his tongue. Let us not boast of our prosperitie. *Scipio* did not think the Common-wealth happie, *stantibus manibus ruentibus moribus*, saith *Austin*: and it is a Jewish proverb, *In loco Dagee non est Raphe*, the meaning is to this effect; it is a symptome of sicknesse, when *Laodicea* is *tepida & gloriosa*, poore and proud, begging and bragging, luke-warme and yet lustie. Let us not bee secure, *Initium calamitatis securitas*, saith the Historian; wot you where Calamitie dwells? the verie next doore to securitie: and to end with the Apostle, Bee not high-minded, but feare; *Timidi mater non flet*, it is a very prettie saying; the only way to avoyd Cannon-shot is to fall downe flat, they say; and if wee can humble our selves before God, I warrant England, *ἐξω βίαν*, out of gun-shot: if the Lord should threaten us as that Captaine in *Plutarch*, to turne all toppe turvie: if the decree were already gone out against us, if the plague were begun in the

καὶ γὰρ τῆς
συνεργείας.

πᾶσι τοῖς
τῶν πάντων
αὐτῶν πῶτον.

SERM. 2.

the Congregation, yet if wee could, that I may use the words of *Tertullian*, *Preces jejuniis alere*, Make prayers fat with fasting, which now, God knows, are well nigh sterved with formalitie, the zeale of *Moses* should stand in the gap, and the prayers of *Iosuah* should cause the Sun of the Gospell to stand still in our firmament, till the enemies were consumed. O Lord, though for our sinnes the earth bee moved, and wee have long wrestled with thy patience, to pluck a judgement out of thy hand by our iniquities: yet let thy Gospell continue among us, as long as the Sunne and Moone indureth; *Loquere ut te videamus*, Speake unto us by thy word, that wee may behold the beautie of thy face, *ἐν τῷ ὅπλῳ τῆς δόξης σου*, as hee said, *Let that shine, and though thou kill us, yet wil we trust in thee.*

Suffer mee yet a little, but to name the second, to beware lest wee fall in love with Gods blessings, and forget our blessed God, especially the Tribe of *Levi*, that had no inheritance among their brethren, that the Lord might bee their portion, as *Lucian* of the Priests. *Paul* did not say shall robes, or shall riches, or shall revenues separate us from the love of Christ? saith *Chrysostome*; for these are base, not worthy naming: but *Origen* knew us better, *Nos autem usinam*, I wish wee could say, nor pleasure, nor pelfe, nor preferment, shall separate us from the love of God: it were well none put aside Christ and a good conscience in the suit of honour, as *Craesus* in *Tully* did *Scavola*, *Equidem cum preterem magistratus, soleo in prehensando dimittere à me Scavolam, cum ei ita dicerem, me velle esse ineptum*: That none did cast away the nets, when they had caught the crown, with *Peters* Successor; that there were no such Prelates as *Pope Urban* wrote to, *Monacho fervido, Abbati calido, Episcopo tepido, Archiepiscopo frigido*: like him in the Greek Epigram; *Ascend downwards, for thou hast descended upwards: like the boyish charme, Out grace in glorie, out*

Οὐδὲ ἡ σελήνη
 ἴσως.

Ἰδὲ καὶ τὸν
 ἄνθρωπον, ὃν
 ἀνὰ τὴν γῆν

The Love-sicke Spouse.

105

SERM. 2.

out grace in glorie : that none were like that Abbot in *Melancthon*, that lived strictly, and walked demurely, and lookt humbly alway upon the ground, so long as he was but a Monk, but when upon presumption of his extraordinary sanctity, which those outward gestures, the silent describers of a goodly life, as *Nazianzene* terms them, did seem to promise, he was made Abbot; as though it had not been the same man, he grew intolerably proud & insolent, and being asked, confest his former lowly looke was but to see if hee could find the keyes of the Abby. And it is well if there bee none, that when they have gotten the keyes of the Church, grow key-cold : if there were any they should neede no other glasse to behold themselves in, than that tree in *Virgil*, *Quantum se attollit ad auras aethereas, tantum radice in Tartara tendit* : but let them that list, warm themselves at the Pontifical fire, till they bee luke-warme, as *Peter* did, let mee burne my wings upon which I should mount aloft to preferment in this holy fire of love and zeal.

When *Mundus*, a gallant of Rome, being in love with *Paulina* a noble matron, could not win her to his will, hee corrupted the Priests of *Isis*, to faine the God was in love with her, and would enjoy her such a night; shee came with her husbands consent, and so *Mundus*, under the notion of the God, enjoyed her. How dangerous will the world prove to the Church, when wee take the fruition of it as a testimony of Gods favour, of his presence, that hee loves us especially if the Priests bee corrupted too : if *Pauls* give way to it, how shall poore *Paulina*, which derives her sap and strength from them, chuse but bee entangled? Let us therefore follow the councill of the Oracle, which was given to the founders of Byzantium in *Strabo*, *Quererent adem escorum terra contrariam*, and since the blind worldling will needs flag and flutter here below, let us take not *Euripides* golden, but *Plato's* heavenly wings, and fly up to heaven, for why

τα ελαξεν
ελαξεν οδον βίης
ως η ιματια
οι σωματισ
κηρυξας.

η οδον
οι σωματισ
κηρυξας.

SERM. 2.

μὴ βαλὼν μὴ-
το πῆρνον εὐ-
χρον, ἀλλ' ἵ-
δαν γάμοισιν
δυνάμεν.

ἀναζωπυεῖν
τὴν χάριν τοῦ
Θεοῦ.

οἶτον ἀσπρίαν
οἰκισμὸν καὶ
ζωίας εἰς ζωί-
αν τὴν αἰώνιον.

why should we be like the woman in the Gospell, that had a spirit of infirmities, and was bowed downward? as *Gregorie* alludes: Imagine that eloquent Bishop had to doe with you, and tooke you by the garment, as hee did the Emperor *Anastasius*, and told you this silken cassock, this scarlet cloake, you shall not carrie hence with you; *Not a painted well-coloured ship, but a good, well-com-pacted ship, fit for navigation*, as *Naxianzene* elegantly, let us chuse to arive at heaven with tattered sails, rather than to ruffle toward hell with *Cleopatra's* silken tacklings. Let us sell all wee have, and with the Spouses love, purchase this pearle of price, the Lord Jesus: the clownish husband men in the Gospell reasoned thus, This is the Hire, let us kill him and the inheritance shall be ours: but I can tell you a better stratagem than that, Let us kisse him (*Kisse the Sonne lest hee bee angrie*) let us marrie him, and the inheritance shall bee ours.

O that my voyce could reach now to my brethren at the Universities, I would tell them, that among other ornaments of the Academie, at Athens there was a statue of Love, as *Junius* observes; as though there were a peculiar necessitie for such a grace in such a place. This would make us like those Doves in *Basil*, whose wings if they bee anoynted with sweet oyntment, allure all that they come withall to the house; and if our wings were anoynted with this precious oyntment of love, wee should draw many to Gods house, this should make every Colledge like a Pomegranar, everie student a Kernell, and everie Kernell, as that King wished, a *ζῶπυος*, a *Timothy*, which should stirre up the grace of God in him- selfe and others: this should make us all seek the glorie of God, not our selves: this should bee the rule and square of all our actions and endeavours, *As the cord is to the builders, which reacheth from one corner of the house to the other*, as *Chrysostome* compares it upon those words: I know the Schoole determines, that an Angell of

of an inferiour Hierarchy cannot illuminate one of a superiour : and therefore I would not presume to informe, but desire to inflame my reverend Fathers : remember then that the Seraphins, that have their name from burning in love, are an higher order than the Cherubins, that shine in knowledge, and let love create you Seraphicall Doctors. *Thomas* makes *Theologicam Speculativam*, and *Scotus Practicam*, and *Hales Affectivam* ; but a concurrence of all these must make a perfect Divine, whose knowledge shall bee animate with affection, and incarnate in action. It is one of *Jeremies* lamentations, that they who are brought up in Scarlet should embrace the Dung : and the lapwing is made an Hieroglyphick of infelicicie, because having as it were a little coronet upon her head, shee feeds upon the worst excrements. Christ Jesus hath clad us in scarlet, as *Saul* did the daughters of Jerusalem, and made us all Priests and Kings to God, and why are wee so base to cast our selves away upon these earthly things ? Let us rather seeke the things above (as the Apostle speaks) where Christ sitteth at the right hand of God : let us bee like *Thomas*, as the Legend is of him, that when the crucifix spake to him, *Benè de me scripsisti Thomas, &c.* What reward dost thou desire ? nothing answered hee, but thy selfe, ô Lord : and as the German women at a siege, when the Emperour gave them leave to depart with what they could carrie, left all their gold and jewels, and went forth everie one with her husband upon her back : So let us count all jewel ; but *jocalia*, as they are called, and thinke our selves rich if wee may enjoy Christ ; and as they make the statue of *Sardanapalus*, with these words engraven, *Eat, and Drinke, and nothing else*, and acting the same with his hand knocking over his head : So let us bee like *Simeon* in the Gospell, with Christ in his armes, and a *Nunc demittis* in his mouth, *Now lettest thou thy servants depart in peace* ; or with the Christians in *Clemens*, bidding *adieu*

ἄδω, τίς, &c.
τίλλω δ' αὐτῶν.

Ἄδω, τίς, &c.
τίλλω δ' αὐτῶν.

SERM. 2.

to all worldly vanities : and ô that some *Simeon Zelotes*, that preacht once in England, as *Nicephorus* hath it : some *Elias*, that suckt fire out of his mothers brest, as *Epiphanius* speakes, were among us, to inflame our hearts with this holy fire of love : or some honest *Herostrates*, that might set this Temple a fire with it : O that wee could heare *Paul* in this place (as *Austin* wished) and upon this Text, for I count all things losse for the Excellencie of the knowledge of Christ Jesus my Lord, for whome I have suffered the losse of all things, and doe count them but dung, that I may win Christ.

I think there is none here, but will bee content to accept of Christ, when they shall see him come like a Bridegroom; accompanied with thousands of Angells, and ten thousands of Archangels, with all the glorious Cherubims and Seraphims, to fetch home his Bride, *Ducere uxorem*, according to the proper phrase of marriage, *Mille illum pueri, mille optavere puella* : but then it will bee too late, as *Pompey* told his *Cornelia*, It is no praise for thee to have loved *Pompeium Magnum*, *Pompey* the Great, but if thou cherish *Pompeium miserum*, *Pompey* the miserable, thou shalt bee a paterne for imitation to all posteritie. And as *Themistocles* told his *Amasius*, that slighted his love while hee was a mean Citizen, but sought it flattering when hee was a great Commander, *Sero quidem, sed uterque supinus* : so will Christ answer all those that crie Lord, Lord, there; but said here, We will not have this man, as it is in the Gospell, hee shall not raigne over us.

Away therefore with nice follies, consider what a shame it is, that the rule in *Seneca*, *Ostendam tibi amatorium sine medicamento*; si vis amari, ama, should bear exception only in Gods love to us, which wee repay with hatred, as *Alfonso* King of Arragon concluded, when the verie question had been debated before him, upon occasion of those words. Consider what provoked

The Love-sicke Spouse.

109

SERM. 2.

provoked *Basil* to this love, to think how the Devill would insult over Christ at the day of judgement, as hee speaks, that hee had stoln his love with trash and trifles from him, who had redeemed him with his own blood, *This would bee more grievous to mee than the torments of hell*, saith the Father. Let no man say as those in the same, *I am not at leasure to bee made whole: absurdly and foolishly spoken*, saith hee, *I am not at leasure to bee made whole*. Let no man bee like *Antigonus*, that when a Treatise of happinesse was presented to him, said, hee was not at leasure: or like them in *Plutarch*, that put off a message concerning the saving of their lives, with *Cras seria*: I will here thee of this another time, as *Felix* said to *Paul* so it comes to passe as *Austin* speaks, *Foras sunt cum voce corvina, Cras, cras, quia gemitum columbinum non habebant*: rather as the Poet hath it, *Hodie amet qui non amavit, quique amavit hodie amet*. To day if yee will heare his voyce, harden not your selves, as in the day of provocation: This is the day of affections, saith a Reverend Divine of ours, then is the day of judgement; then when all hope of enjoying Christ is past, as *Basil* speaks of repentance excellently, *O how shalt thou tear and rend thy selfe? how shalt thou lament, fruitlessly repenting? What wilt thou say? Wo is mee, that I have not cast off the burden of sinne; woe is mee, that I have not washed away my spots, but am now pierced with mine iniquities. Now have I lost the surpassing joy of Angels*, and the rest most pathetically. And what now (to end all) what if wee meet with a little opposition? You have seen perhaps, an Embleme of the Church, on Earth, besiged with many winds; the Devill at one corner blowing, and the Pope over against him blowing; the Emperour at another quarter blowing, and the Turk at a fourth blowing, and all to shake this earth: and yet in despite of all these, the word is written in it *Immobilis*: the finger of God hath

ὁ τὸ μοι ἦν
ἐν αὐτοῦ καλῶ-
σιν βαπτισμῶ
αὐτοῦ.
ὡς ἐχρῆσθαι
ἐμάναι, ὡς ἡ
ἀποστολὴ αὐτῶν ἀπο-
στολῶν, οὐκ ἐχρῆσθαι
ἐμάναι.

ὁ πᾶσα πνε-
ματική σπουδή,
τὸ πνεῦμα ἁγίου
ἀρχὴν καὶ ὑπο-
στάσις ἡ ἀληθινή
αὐτῶν μὴ ἀπορ-
ρίπτει τὸ τοῦ
πορτοῦ τῆς ἀ-
ληθείας! αὐτῶν
μὴ ἀπορρίπτει
τῆς καλῶν!
ἀλλ' ἐργάζονται
ἐν αὐτῶν
τῆς! οὐκ ἀπο-
χρῆσθαι μοι ἦν
ἀγγέλου.

SERM. 2.

μὴν πὺν μὴν
 ον, μὴν πορ δὲ
 ἵππον.

written it in indelible characters : *Nulla litura in decretis sapientum* as the Stoicks said. Though the enemies forces may stile themselves *Invincible*, yet all this wind shakes no corn, for it is *Immoveable* : and I may say of all these blowers, as the Orator said once of the Athenians, comparing them to men running up an hill, *they breathe much, but they have little strength* : as *Maximilian* the Emperour was so delighted with that sentence of *Paul*, *Si Deus nobiscum*, If God bee with us, who shall bee against us ? that hee caused it to bee written upon the wals in most rooms of the Palace : and the Christians at Antioch, in a great earthquake, that shaked downe most of their houses, till it was revealed to an ancient man among them, that they should write these words upon their doors, *Christus nobiscum, stare* ; which being done accordingly, they fell not : so the Church being built upon the Rock, the gates of hell shall not prevail against it : such is the Church founded upon Christ.

And such is everie Christian : and what if wee meet with war, with watch-men, with wounds, as the Spouse doth here ? Christ Jesus is the Captain of our salvation, saith the Apostle to the Hebrewes ; and his banner over us is Love, saith the Spouse in the Canticles, and every Soul that loves him is his Souldier *Militat omnis amans*, saith the Poet ; and wee have all taken our oath of allegiance to him in the Sacrament of Baptism, *Non ego perfidum dixi Sacramentum ibimus, ibimus* : Let us so fight the good fight here in the Church militant, that wee may receive the crown of glorie hereafter in the Church triumphant : let us so bee *Jacobs* Wrestlers, that wee may bee *Israels* Seers of that beatificall vision, when Christ shall apply his crown to that forehead that hath suffered shame for him, as *Alexander* the Great applied his crown to the Souldiers forehead that had received a wound for him. When Christ shall

The Love-sick Spouse.

III

SERN. 2.

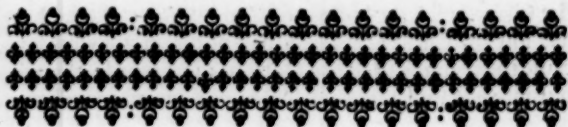
shall kisse those scars that wee bear for him as *Constantine* the Great kissed the hollow of *Paphnutius* eye that hee had lost for Christ: the triall shall not seem greivous, because the triumph shall bee glorious: in a word, though our sute bee something costly, a good marriage will pay for all.

Give mee leave to close up all with a short ejaculation out of *Bonaventure*, *Transfige pectora nostra dulcissime Jesu, suavi ac salutarivulnere amoris tui*: Behold our breasts open and naked before thee, shoot us, shoot us thorough, ô blessed Savior, with those golden arrows of thy love; wound us with that soveraigne balm, and cure us with that wholsom wound: and that wee may bee found in Religion, ô make us sick of love, then shall our ravished souls pant after thee, as the Hart panteth after the rivers of waters; then shall our broken spirits, elevated by that divine fire, breake out into songs of love, and songs of praise, and songs of thanksgiving to thee, ô glorious Creator; to thee, ô precious Redeemer; to thee, ô gracious Comforter; to the Father, to the Son, and to the holy Ghost, three persons, but one true and ever-living God, whose name is exalted above all blessing and praise, as it is in *Nehemiah*, Who is God blessed for evermore.



FINIS.

SERM. 3.



THE
THIRD
SERMON.

JOHN 5. 35.

*Hee was a Burning and a Shining Light, and
yee were Willing to rejoyce in His Light
for a season.*

*Introductio.
1. Apologia.*



HEY Say of the Nightingale, that when shee is solitary in the Woods, shee is carelesse of her note; but composes her selfe more quaintly and elegantly, if she conceives there bee any Auditors, or if shee bee neere houses: shee can chirpe it in a corner and chant it in a Quire more delicately. Though I had thought to have accommodated my selfe, in some respect to the Auditory (for I know there is great difference to which due respect may bee had, *Modus orationis est auditor*) Yet as the Martyr said, I shall cosen many this day, meaning the

SERM. 3.

the wormes, whom (saith hee) I shall deceive of this fat carcase (which they would have made a feast on) it being likely to bee offered in Sacrifice to God with fire, If there bee any here that bring a worme of Curiosity in their eare, expecting quaint and elegant straines, I shall deceive them, I make no provision for them, I must confesse as *Nazianzen* sayd of himselfe, hee never affected in his life the glory or Pompe of the world, or riches and great estate; but (saith hee) learning and eloquence I must confesse I have affected, but I set no other price upon that, but only this, that I have something of wroth to esteeme as nothing for Christ, I have layd all these low at the feete of Christ to advance his Kingdome, though in a plaine and homely manner. I list not to speake in a vie; as the two Artificers who contented for the mastery in their Art and facultie; the first drawing Grapes so lively that hee cozened the birds; the other a Vaile so exquisitely that he cozened the Artificer himselfe. But if I may have so much Eloquence and learning, as to draw the attentions of the godly, I shall not bee sollicitous nor ambitious, to attaine to such a pitch, as to exceede the expectation of the learned. So much by way of Apologie.

To come towards the Text, not to stay in the entrance; but to give a little touch of the coherence of the Chapter, The whole Chapter consists of an *Historicall* narration, and an *Apologeticall* Sermon of our Saviours. Their is a *Narration* of a glorious miracle done on a poore Cripple 38. yeares lame; and our Saviour is faine to make an *Apologie* for this gracious worke of his; and so in the latter part of the Chapter, hee justifies his Authoritie and power, by which he took upon him that Office in the execution of which hee did this Miracle.

This speech of our Saviour his Sermon, is partly *Didascalicall* Doctrinall, partly *Elenchicall* reproving their

Q

2. *Technologia capitis.*

1. *Historica.*

2. *Apologetica.*

Disputandum:

SERM. 3.

1. *Affectus Po-
testatis.*Iohannis.
Opus.2. *Remoto po-
tenti.*Patri.
Scriptura.2. *Εαυτην.*1. *Culpae.*
2. *Causa tri-
plex.*1. *Malignitas.*2. *Superbia.*3. *Infidelitas.*2. *Traffatio.*

their fault and their sinne?

In the *D Etrinall* part you have a plaine and vehement assertion of this power and authority in the 19. *verse* and so following, where hee affirms a greater power than yet they have seene him exercise.

Secondly wee have a *Confirmation* from two sorts of *Testimonies*.

First of *John*, *John* bare witness of mee, from 31. *verse*, of which the words of the Text are a part: and partly of his Workes, his Workes beare a greater, and more cleere Testimony and evidence, *The Workes I doe they beare witness of mee*.

And secondly a Testimony more remote, yet more pregnant, *The Testimony of his Father*; *The Father* hee beareth witness of mee: the 37. and 38. *vers*, and the testimony of Scripture, in the 39. *vers*. Search the Scriptures for they beare witness of mee too: All these evidences and seales he brings to justify his Commission: and therefore in the latter part hee falls to *Reprehension*, hee reprehends their fault, pointing at the Cause, likewise the fault was, they did not beleeve to eternall life: the causes, partly because they wanted the love of God, they had a kind of malignity against his heavenly Father, and being leaven'd with an ill humour, and ill disposition towards him; they did not receive nor entertaine him; and partly by reason of their pride and selfe-seeking in the 24. *vers*. You seeke the glory of men, and can you beleeve then you seeke glory one from another: and ambition stopp their eares, closd up and hedged up the way from giving entertainment to Christ.

And lastly the roote and ground of all, was Infidelity, You beleeve not Moses and the Prophets; and therefore no wonder you beleeve not mee, and my workes: If you beleeved them, they would give witness of mee, as in the close of the Chapter.

These words containe a Noble Elogie which our Saviour

The burning Light.

115

our doth most candidly give to *John*, *Hee was a burning and a shining light*, &c.

I purpose briefly to runne through the words, there bee many things will offer themselves, but I will not insist nor pitch upon any in particular, but take the generality, and so draw to an Application.

There bee two maine things observable in the words.

First, the Office of the Ministry (for I will take it rather in the generality, than fall into any thing personally on *John*) And secondly the entertainment which they must look for.

The Office of the Ministry, represents both their *Qualities*, how they are to bee qualified: and their *Dignity*, how they are to bee dignified; all in the same words a little varied in their consideration, The *Qualities and Endowments* which a minister ought to have, are represented here in this Picture of *John*; wherein our Saviour describes the Character of a Minister. Like as it is in the heavenly bodies, There bee three things, *Light*, and *Heate*, and *Influence*; Wee have proportionable here, three Endowments of the Ministers.

1. They must have the *Light of Knowledge*.
2. They must have the *Heate of Zeale*,
3. They must have the *Influence of Vertue* both in life and Doctrine.

They must be *Lights*.

They must be *burning Lights*. First,

They must be endued with *Knowledge*, and *Understanding*, furnished with *Abilities* for the discharge of that Office; their Office being to guide and to lead men in their way, in their path.

The light that furnishes, and endues them for that knowledge, which for the manner of it (for I doe but touch things) requires.

First that there bee a *beauty and soundnesse* of the light, that there bee Orthodox knowledge, not tainted, not

Q²

leavened

SERM. 3.

1. *Ministri.*

1. *Qualitas.*

2. *Lux scientia
et uisio.*

1. *Modus.*
1. *Pulchritudo,
Savitas.*

SERM. 3.

2. *Plenitudo*,
*Sufficiencia.*2. *Gradus.*1. *Proportionalis.*1. *Muneri.*2. *Tempori.*2. *Varietatis.*

leavened with corruption in Doctrine.

And there must bee a *plenitudo* and *sufficiencia* of knowledge, that it enquires too, enough to enlighten themselves, and to enable and enlighten others: and to guide and direct others,

And for the *degrees* of that sufficiency, it must bee proportionable to the Excellencie of their Office, to the propriety of their place, Proportionable likewise to the *rice and growth of time*. *Iter cecus Rex luscus est* Amongst blinde men, hee that is pur-blinde is a King, hee may serve for a guide; But where the light is grown to a higher improvement and generality, there must bee a proportionable improvement, a proportionable degree of sufficiency is required in the Minister: the lesser light will serve to rule the night, greater light God hath made to rule the day, In the night of ignorance a little sparke may shine, a little Candle, a little starre may doe some service, but there must bee a Sunne, in the sun-shine of the Gospell, when all men are growne to ripeness, and maturity of knowledge; Ministers must still keepe their distance.

Secondly as it is proportionable so it is very variable, a man cannot set one *Homer* to bee a standard and measure of all men, that all must needs attaine the same pitch and perfection: *There is one glory of the Sunne, another of the Moone, and another glory of the Starres*; although they bee all heavenly and glorious lights, yet they have different degrees and measures, so it is with Ministers; All starres are not of the *prima magnitudinis*, there bee divers Magnitudes of starres; and there may bee in the Ministers divers degrees of glory, and all in the compasse of that sufficiency, that may bee proportionable to their Office, and the time and place wherein they are employed, so they keepe within those bounds, wherein that Latitude, there may bee a great deale of difference, there must not bee such a strictnesse and

The burning Light.

117

SERMON 3.

and rigour here to stretch men as *Procrustes* the theefe did, all hee tooke hee stretcht upon his bed, if they were too long, hee cut them shorter, and if they were too short, hee put them upon the Rackes and drew them to his owne stature and measure: but there may bee a faire, and a decent, and severe stretching according to *Pauls* Canon, as the Father speakes.

That all *Ministers* should bee able to *Teach* and to *Instruct*, and to *Convince* errours, to bee stretched according to *Pauls* Canon, is no Tyrannie.

In the second place, light of *Knowledge*, and sufficiency is not sufficient to qualifie a Minister enough, that light must bee animated with the heate of Zeale.

2. Color Zeli,

The Philosophers dispute (and if I mistake not, I rather thinke they bee in an error) and conceive that those Cœlestiall bodies, the Sunne and the Moone, are not *Actu Calidi* onely they have a virtue, and by way of Eminencie as it were, they doe produce heate below and are not hot themselves. I rather thinke that to containe any thing by way of *Eminency*, is a property of God, *God contains all things Eminenter*: these faculties which hee hath not actually, habitually, and subjectively in himselfe as faculties, yet hee contains them eminently, as being able to produce all; but no creature can produce any thing but by some vertue put into it which is enabled: but these lights, howsoever these heavenly lights must bee *Actu Calidi*, they must have a heate in themselves, viz. *Heate of Zeale*: let it be the stile of the False Church to bee *Filius Carbonis*, sonnes of the Coale, as *Job* calls the sparkles, so hot, as they bee all for burning, all for Inquisitions, and blood and Martyrdom; let it bee the Commendation of the true Church, and true profession, that they bee *Filij Lucis*, *Children of Light*, rather inlightners than consumers, by way of burning: though that spirit you know suites not the state of the Gospell, that calls for fire from heaven:

SERM. 3.

1. *Pro,*1. *Gloria Dei.*2. *Salute hominum.*2. *Conty,*1. *Errors.*2. *Mores.*3. *Influentia virtutis.*

though there bee difference betweene calling for fire from heaven, and fetching fire from hell to consume States and Parliaments. There is a difference betweene being touched with a Coale from the Altar, and being kindled with a match from the vault to set on fire. There must bee a *Heate*, but a regular and true *Heate*; A heate of Zeale carried with *Pro* and *Con*, as the forme and difference, as they also call, is both *Constitutive* and *Divisive*, or *Distinctive*. So then they that are informed (or inflamed rather) with this heavenly heate have a double property, *positive* and *oppositive*. A Zeal for Gods glory, not for a mans owne ends: a Zeale for the Salvation of the people, to have a tender; and compassionate affection to their soules: and not to ascend this hill, this Pulpit without such a Meditation as *Zerxes* had, who when hee beheld his Army from an hill, wept that so many should dye within the Compasse of so few yeares? So they must have a tender thought that any poore soule should perish thats under their view, under their charge and as for these there must be a *Zeale Positive*, so a *Zeale* against all *Error* and *Corruption* in Doctrine. It is the Commendation of a Chrstians heart, to bee impatient in the point of heresie: and a *Zeale* against *Corrupt manners*: not to be able Ostridge like to digest Iron, to digest oaths, to digest all filchines & prophaneesse, but to have the spirit burn within them as *Pauls* was at *Athens*, against all sinne, and against all superstition, and Idolatry. And yet this is not all, there must be *Light of Knowledge*, & *Heate of Zeal* to animate and quicken, so these two must have an *Influence of Vertue*: The world, the vulgar know no great matter of use, that the starres and these glorious lights have, and therefore will hardly be induced to beleeeve that they are of that Magnitude that Philosophers and Mathematickes teach, divers of them to bee as bigge or bigger than the whole Earth, they think that such great bodies should
bee

The burning Light.

119

SERM. 3.

bee made onely for shew, for thats all the use they can see of them, to beautifie and bespangle the firmament, to bee an ornament to the world and to give light, but it is not credible there should bee so meane a use of such great and glorious bodies; for besides that, they have an Influence on the earth, those starres of light, the flowers that wee see here below, are begotten by those flowers of lights, the starres which are above in the Firmament, they are the meanes and the Instruments for the helping forward of the generation, and production of all these lower things here, by having an Influence on them. And so the heavenly lights (as wee are now speaking of) The *Ministers*, their *Light of Knowledge*, and their *Heate of Zeale*, must have an Influence upon the people that bee committed to them, both in Integrity of life, and Diligence of Doctrine and Instruction; they must bee Trees of Knowledge, and Trees of Life too in Gods garden, to build up to both, and with both. Our Saviour that was the highest in his owne Church, in his owne house, made that the highest of his Offices, to imploy himselfe diligently in his Fathers worke. Wee reade of nothing, nor here of nothing, but *Preaching and doing good*; nothing but of his Influence continually. And *Paul* (as the Father speakes) like some winged *Triptolemus* that went about in his Chariot to teach men the Art of sowing Corne throughout the world; went about spreading, and sowing, and planting the Gospell every where hee came, with infinite diligence and paines: there must bee *holinesse and integrity of Life* added to it. (I will not enlarge my selfe in an Argument so common, and which would afford so many and so full discourses, of wit and illustration as all know) Ministers must not bee like the druggie that the Physitian sayes (or at least the world takes it so ordinarily) is hot in the mouth, and cold

1. *Affiduitate*
Doct. i. e.

2. *Integritate*
vita.

in

The burning Light.

SERM. 3.

in the operation ; hot in the Pulpit, and Zealous there, and frequent there, but carelesse and unconscionable in their lives : *Origen* comming to *Ierusalem*, and being desired to Preach ; after hee had denyed the truth, and his ungodly offering Sacrifice to an Idoll ; (though hee was constraigned, and constrained on hard tearmes) the booke happens to open upon that place of the *Psalmist*, *What hast thou to doe to take my word into thy mouth, seeing thou hatest to bee reformed* ? The remembrance of his owne faule reflected upon his Conscience, and made him close the booke, and sit downe and weepe : so these that are not content to joyne holinesse of life to their diligence of Preaching, the best way for them is to repent of their Preaching, and so to Preach Repentance to the people,

But to come to the second ; besides the *Qualities* of the Minister in these three properties expressed. There is the *dignity of a Minister*, secretly couched, and the true degrees and distance of that dignitie : A Minister is *lux*, a Light, but an inferiour light.

Not the *Sunne*, the *Fons caloris*, the fountaine of life and heate, the Minister must know his distances, hee is but under God, *Viri radiis chorui canis mulieris* : as the Lawier saith, the Minister shines as the Moone, with borrowed beames from the Sunne ; all his light is kindled at Gods fire, it is derived from him.

Secondly, there is an Inferiour light, but yet set up by God *subordinatus*, kindled and rinded by God, God sets it up. It is his Ordinance, his Institution, and his hand holds these Lights.

And in the last place hee is *calor*, a Light burning and kindled by God, and a shining light. This is the same, the Aspect of all the Ministeriall dignities : as they are under God and from God, so they are guides to God, shining and leading us in the way to happinesse and

2. Dignitas.

1. Gradus
Sub Deo.

2. A tunc
Deo.

3. Allus ad
Deum.

The burning Light.

121

and Eternitie, this is the dignity of the Ministry. There is another thing which I will run over briefly, besides the Office : The *Hopium*, the Entertainment of the Ministry in the World.

If wee looke upon the People wee have that expressly set downe, besides the *degrees* of *Extremitie* which are past over and omitted here, sometimes they meete with *better entertainment* than our Saviour expresses here, so that their *Doctrine* is embraced faithfully, and men bring forth fruit with patience, having not onely a flashing Joy in the light of it, but fruitfulness with patience ; so sometimes they meete with better entertainment, and sometimes they meete with worse entertainment, men doe not alwayes gather about the light, and dance about it, as boyes about the Bone-fire, making glee, and being jolly at it, glad of it, but goe about to *quench the light*, to extinguish it, to persecute it, and to labour to oppress and overwhelm it ; sometimes they meet with such. But these extremities are not here expressed in the Text.

A middle kinde of entertainment is here noted, I will instance but in three particulars, which comprize all that is here expressed with an intimation of defence.

First of all, the first thing is in the Act of that entertainment given, *αγαλλασθῆναι* : It signifies in the Originall, as it were to dance a Galiard, you are willing to dance a Galliard, as *Job* served in the Embleme before which notes some defect, some externall and formall Joy, and jollity rather. As learned *Calvin* doth sweetly expresse it, from the place : As servants that have a Candle allowed them by their Master, to worke by at night ; they spend the Candle not in doing their Masters worke, but in dancing about it, and making good cheere, and revelling and sporting, and so weare and teare out the light that way ; rather I say such a jolly rejoycing at the the light, a vaine sinfull thing, than any inward solid sincere joy seemes to bee noted.

R

Secondly

SERM. 3.

1. *Hopium*
in mundo agend.

1. *Populum.*

1. *Meliusculè.*
2. *Duviusculè.*

2. *Mediocre*
propositum.

1. *Actu.*

Externè potius.

Quam Internè.

S E R M. 3.

2. Ortu.

*Luce potius
quam calore.*

*Jobannis quam
ch isti.*

2. Exitio.

*Hoc non
ultra.*

*Florem non
facem.*

Secondly, I doe observe the rice of this joyfull entertainment, in which also there may seeme something defective, *Et in conspectu eius in his light you rejoyced*: Many rejoyced in the light, in an innocent and harmelesse light, that will not bite, that hath no teeth, that cannot burne, that is plausible, men rejoyce in it. But it was his light that they rejoyced in rather than his *heart*, yea *Johns light* rather than Christs: so a man may reverence such a mans straine; rather than the Word of God, to receive it as the Word of God, whereas they should passe by, and over looke men, and submit to it, yeeld to it as the Word of God, man being but the Instrument.

In the last place doe but marke the issue, or the degree of duration, and stability in this joyfull entertainment, and there is something defective likewise there *versus apax*. It was but a fit, and unsetled, unconstant, ungrounded joy: Fast and loose, backward and forward, as men doe at dancing, one step forward and two backward: as the Grashoper, that jumps, and falls againe to the ground, leapes a little up, and then dyes and goes out againe, *versus aegit*, for an houre. Many men are content for an houre to bestow it, but if the houre be out, if the glasse bee out, then they be quickly a weary of *John*: *apax* signifies the season and the flowre of a thing. Many Ministers have their prime, and have their flowres, and many are willing to flock about him, till they have got a little tast of their gifts, for curiosity and novelty; to know what's in him: And then the prime is quickly gone; nothing fades sooner then a Ministers reputation, and respect in his case, it is too frequent in the world. As they say of another thing, of inferiour nature, gold in the morning, and silver at noone, and lead at night: men decline and fall, much a doe, much exalting and much joy about the light, when it is first set up, but it quickly weares it selfe out, men be quickly tyred like horkes.
that

The burning Light.

123

that bee metled at first, but at length grow tyred and give out.

The last branch of the Text, which is not directly in the words, yet couched in them too, besides the entertainment, Ministers are like to finde in the world with the people: here is an expresse intimation what *acceptance they shall finde with Christ*; Christ gives a Noble and royall Testimony of *John*. Now if you will consider Christ in a threefold relation, and threefold respect, it may suggest good Items, and occasions to us, (I will but touch things.)

1. Christ in some respect is a Fellow servant with his Ministers, a joynt Commissioner, he the Minister of the New Testament, though he be the Prince: And hee had no envie at the flourishing of *John*, at the flocking about his light, but envy was banished: And he gives a liberall and candied testimonie, *Hee was a burning and a shining light*. Will you know Christs Testimony of him; hee will not take him downe and make him lower, to raise on his body a greater reputation, to raise a greatness on the ruines of others, but gives him an honourable Testimonie. *Hee was a burning and a shining Light*.

Take him more than an ordinary Minister, hee was likewise the *Prince of Pastors*. The Arch-Bishop of our Soules: the great Shepheard that had power, *directive and corrective*, and the Censurer of the Ministers. *John* came under his censure and jurisdiction, but hee doth not bite and snib, and curbe and trample upon *John*; but gives him faire Quarter and faire respect, a due Testimony, *He was a burning and a shining light*.

Consider him as the Lord, the Supream Lord and Judge of all, shough the world doth not acknowledge them, nor those that should have Jurisdiction doe not acknowledge them, yet Christ will acknowledge and own his faithfull Ministers and Servants at that great Day, we

R 2

shall

SERM. 3.

2. H spiritum a-
pud Christum.

1. Conforium.

2. Prælatum.

3. Dominum.

SERM. 3.

*Applicatio.*1. *Instructio.*1. *Ecclesiæ gloria.*

shall bee sure to have him keepe to his word, as hee doth freely here, so hee will freely there, he will give an Absolution and discharge; *Hee was a burning and a shining light.* I have ranne over many things and shall now desire to come to some application of the point, I will onely fasten upon a few.

First the consideration of this what Ministers are and ought to be; and what entertainment they may looke for with Christ, and in the World,

May serve for Instruction; wee may learne what is the glorious state of the Church when it is in the prime and highest pitch of beauty. Not when it is adorned with Purple and Scarlet, and Jewels and Gold: as the woman in the 17. *Revel.* Thats an argument of a true spouse of Christ, of a beautifull and glorious Church, these outward earthly ornaments. As he sayd of a Painter that made the Picture of a woman, he aymed to have made her beautifull but not reaching that, he made her gawdie, hee dawbed her with laces, and with rich apparell. *Non potuit pulchram, pinxit divitem.* The whorish Church could not attaine to the pure beauty of the Spouse Christ: and therefore they have dawbed it over in Gallantry and bravery. But will you have the Church represented in her beauty, you have it in the *Revel.* 12. There is the true Spouse of Christ with no earthly Ornaments about her indeede, but all heavenly; a Crowne of twelve starres on her head, the Doctrine of the twelve Apostles; Cloathed with the Sunne; the Sunne of Christs Righteousnesse: the doctrine of Justification by faith, as some have interpreted it, and the Moone, all these mutable and earthly things under her feete; it is her Crowne to have them her footstoole; when the Church is beautified with burning and shining lights, thats the greatest glory and beauty of the Church.

And concerning the Ministers we understand here the

2. *Ministri.*

The burning Light.

125

the Noblenesse, and necessitie of the Ministry. *Herod* promised *Herodias* (on her dancing) *John Baptists* head, and would not refuse (for he had bound it with an oath) for his oathes sake, though he was sorry for it afterwards : but as the Father notes hee neede not to have held his bargaine, for hee promised but halfe his Kingdome ; but *John Baptists* head was more worth, a faithfull minister is worth a Kingdome : *Savins Solem* *not lucere quam Chrysostomum non docere* : as they sayd sometimes at *Constantinople*, better the Sunne should be taken out of the firmament, than *Chrysostome* our worthy and faithfull Minister should be taken out of the Pulpit, better to lose the Lights of heaven, than these lights that guide to heaven : there is a great deale of Noblenesse & excellencie in them, they be heavenly Lights. The saying is, if God should take a shape to represent himselfe visibly to men, the outward part of it, as it were the Garment, should be light animated and quickened with truth for our soules. They that have the light of divine Knowledge, in the purity of Divine Truth, these Messengers and Ambassadors, Types and representations of God, they have a great deale of glory in them.

And there is a great necessitie of it, for Ministers, burning and shining Lights are as Necessary as lights in a darke place, in a dark roome, upon which the Soule and the safety, the walk & the Journey, and the good issue of all Christians doth depend ; as he makes the sum of his story, *λεων εοβριμευατο* The Lampes went out, and *Leander* was drowned : for want of provision the people perish.

Wee may note here the condition of the world, the malignity of it, the true rice of this malignity. What's the reason that men rise up in Armes against the Ministers of Gods Word, as it is too frequent, they are Lights, and these love the workes of darkenesse : the

R 3

theefe

SERM. 3.

1. Nobilitas.

2. Necessitas.

2. Mundi.

1. Malignitas unde.

SERM. 3.

these cares not to come at the light : they say when *Hercules* drew up *Cerberus* from hell, hee led him in a chaine, and he went quietly till he came to the Horizon, and saw the peeping of the light ; but then he puld so strongly that he had like to have puld the Conquerour and all backe againe. *Cerberus* his hellish brood cannot indure heavenly light ; they stumble at that light, it is offensive : though the sweetest and gratefullst thing in the world, to the eyes that be sound, and whole ; yet to the eyes that be not sound, light is troublesome ; or if a man have a minde to sleep on securely in courts of darknesse and sin, light is offensive, and that's the Reason of this malignity. The world hath thought (though experience hath confuted it) that the Torrid Zone is uninhabitable, it is so hot that there is no inhabitation there. Men thinke a burning light is too hot, it is not habitable, not able to be dwelt in and indured, the burning is so offensive : and therefore as they that dwell under the line (they say) curse the rising of the Sunne, they are glad when it sets and riddes them of their burning, and when it rises fall a cursing, fretting, and chafing; men are angry at the light when it begins to scorch and burn, to come neere and close to sinne, when it meetes with their corruptions ; the true Reason why there is such a repugnancie is we see it in the light, and wee feele it in the heate. And would you see their foule deformity, what they doe that oppose the Light, what a foule sinne it is ? It is as if they should goe about to deprive us of the light of the Sunne, that we may live in perpetuall darknesse, and what would we thinke of such persons : None but such as are kinne to darknesse can count the light grievous, be weary of light, and complaine of too much light : not to endure burning and shining lights, it is an Argument they bee very neere a kinne to darknesse that hate it so: the light must needs be gracious and acceptable to the Children

3. *Cacitas* &
Deformitas.
quarta.

The burning Light.

127

Children of the light only : they were wont to Father it on the Christians, that in their meetings they met by night ; as they were faine to doe in persecution, and so used Candles : at last towards the close of all, they put out the Candles and fell to promiscuous mixtures, and commixtures : No it concerns them that be Children of darkensse to put out the light, then *Crescite & multiplicamini*, then they breed and multiply in the darke, but the Children of God multiply and grow in the light, and increase and flourish there.

Secondly, this may serve for gratulation, (for the other branch of it for commiseration to stirre up a tender compassion towards those many people in the world, under *Heathenisme* or Superstition and Popery, or *Mahumetanisme* or against our selves that have not these burning and shining lights I shall passe by) and for reproofe and reprehension, I will not take so much upon me to meddle with reprovng of such as are not lights. I know the snuffers of the Temple should be of pure gold. I am not of mettle good enough to take on me to doe that. But I hope you will all joyne with me in gratulation, to blesse and magnifie God that he hath raised up, and kindled and set up among us, so many bright and so many shining lights, though not in every point of heaven (as it is not in the clearest night when the most starres appeare, every point hath not a starre in it) but in every quarter there bee starres. Though every Candlestick, every place hath not such a burning and shining light, yet so many burning and shining lights are in every quarter of the Kingdome as the world affords not the like.

In the last place this may serve for exhortation (I know not how I may inroach upon the occasion, and therefore I doe but touch things briefly :)

First to the people, are Ministers *burning and shining lights*, then honour the Ministers, give them double

SERM. 3.

Commiseratio.

Gratulatio.

2. *Exhortatio.*

1. *Populanti
lis bonoant.*

SERM. 3.

2. *Alant.*2. *Audiunto.*2. *Ad Magi-*
*stratum tales.*1. *Tueantur*
Intueantur.

ble honour ; it is worth the while to afford maintenance to them : he that makes use of the light to worke by it, it is hard if he cannot get so much by his worke, as will pay for his light.

And especially honour them in walking according to the light, and according to their direction, and in yeelding and submitting to them, when they come in Gods name, and convey Gods light to convince us. When Gods heate warms us let us not resist and oppose but submit : as a Father speakes of fire and light, the light is most sweete and gracious, but the burning most terrible ; so if we misuse the Gospell, and misuse the light, onely to play with the light and please our selves with light, and will not be set on fire, will not be inflamed, it will scorch in the end, it will bring burning, Judgements, and calamities, to contemne and trample upon Gods Word and Ministers.

In the second place Magistrates and those in Authority, are Ministers *burning and shining Lights*, ; then those that are such it becomes Magistrates very well to advance, to protect ; to set a burning and shining light upon a Golden Candlesticke, and to make a Castle, a Castle at least of horne-worke, to defend and protect them, that these lights may be according to that in the story ; the lampe that never went out : that they may not easily be puffed or blowne out by those that doe maligne and oppose them ; and those that have power in this kinde of Jurisdiction, influence and over-sight, should remember they may be snuffers to make the light burne more cleere ; they must not be extinguishers to extinguish and to quench the light, they themselves should be lights, lampes ; take heede, take order that such persons be not dampes to put out the light. The Flye whether busily or enviously, clings about the light, but singes his owne wings with

The burning Light.

129

with it, and they that thinke to extinguish the light will but burne their owne wings.

And to add one word to the particular occasion, that which *Parisenfis* sayd sometimes concerning excommunicating of men for trifles. it is (saith he) as if a man should see a flye or a flea on a mans forehead, and for that should presently take a beetle and knock him in the head to kill the flye : It must not bee for toyes and trifles ; and so likewise not for every small failing and exorbitancie or defect in the light, presently to extinguish and put out the light, but rather to recover and to helpe it.

And for such as are not such, not burning and shining lights. The Canon law, as it is reported out of that and it is very pertinent to make this order and constitution (according to the Popish fashion) if the Host be consumed (say they) in a nights visitation, the Priest shall be bound to put out the Candle, lest the people should worship an empty Pix ; so if there be any that have consumed integritie, and holinesse of life, if the host be gone, it is fit that the Candle should bee put out, that men doe not worship an empty Caske, which hath no worth answerable.

In the last place (I see I must of necessity be forced to contract things, but I had rather break off abruptly, than inroach too much on the time, and other occasions) the last concerne the Ministers and the Clergie : I should have prescribed something both concerning their duty ; a little to have prest home the things that are contained in the application of their duty : For holynesse of life, for diligence of Doctrine : to bee painefull and industrious in Preaching, joyn'd with a holy life ; for, otherwise, as it is said of a Ghost, a leane meager ghost, with a Torch in the hand, it makes it looke more gastly ; so to have a Minister that hath light in his Doctrine, and yet an ugly and filthy life,

S

there

SERM. 3.

2. *Non tales
mutant.*

3. *Ad Clerum.*

1. *Officia.*

1. *Splendor
vire.*

2. *Falga. Do-
ctina.*

SERM. 3.

3. Candor Aui-
mi.

there is not a more gait and ugly sight in the world: and for another thing too: to have commended that Candidnesse, and that ingenuity of brethern towards their brethern, which wee see our Saviour affords to *John*, that not to backbite, or detract, or draw downe the price and excellencie of our fellow Ministers, suppose they doe, as they may, out-strip us, but candidly and ingenuously to give them their due; *He is a burning and a shining light*, and to agree unanimously, and lovingly, and Christianly; there is nothing of more consequence, nor more use than for Ministers to co-here, and so to strengthen and fortifie themselves. The scales of the Leviathan (as *Luther* makes the comparifon) stick close together, wickedmen in their projects and their designs, iticke close like the scales of the Leviathan, representing the Devill as most interpreters expresse it. And the stones of the Temple (they say) were so close, so simented together, as if there were but one stone, there was no piecing appear'd or was scene by any, though they looked narrowly. The stones of the Temple, they that would helpe to build up Gods Temple, should stand close together, and remove bones of contentions, and difference, and rivalry, and emulation. It was a Noble speech of but a Heathen man: a *Lacedemonian*, when he happened not to be chosen (where the Citie expected it should be so) into the number of the thirty, to be one of the principle officers of the Citie, when all the rest of his friends were discontent and angrie to see that hee, the most noble and worthy of all the rest (as they thought) was past over, he himselfe tooke it well; I am glad sayes hee that the Citie hath so many men of more worth than my selfe. It should be the honour and ingenuity of every one to rejoyce that there bee those that doe excell them, not to desire the priority, or precedencie themselves, but to be content

The burning Light.

131

to put it where God hath given it.

And in the last place principally for zeale, to have prest that, all light, and all diligence, and all holinesse, and all unanimity, except there be some edge of zeale put upon it, is nothing : and I thought to adde some directions : and in the last place some Incentives that might stirre and kindle all to the exercise of this heavenly grace : the time requires it, sinne is Gyant-like, Popery growes bold, witnesse the late fire (I thought to have added some thing more concerning it.) If they be bold to claime kinne of us, and to beare the world in hand, that our owne Articles maintaine a secret correspondence with Popery, it is time for our zeale to breake out to quit the Church, this Noble and honourable Church, from such a dishonourable imputation : The act it selfe of zeale is very oportune and seasonable : *Nunc si unquam, nisi nunc quando ?* as the saying is : if not now when shall we shew our selves zealous, when Popery growes so bold and so high, shall we expect greater matters, and is it not time to make an opposition against them, and now if ever.

They that wite the story of the Travailes of the Apostles report that *Simon Zelotes*, preached here in England : if ever there needed some *Zelots* to come againe it is now, such as *Epiphanius* speakes of *Eliab*, that hee sucked fire out of his Mothers breast, that have been moulded to a holy heate and fire : nothing else can defend and preserve the chastitie and integritie of the Church, A cold modesty betrayes a woman, invites, and provokes an impudent foliciter, a coy magnanimous countenance must vindicate her assaulted Chastity. An angry countenance drives away flecters, and fawners, and flatterers, it hinders so much as the attempt, whereas coldnesse gives way, and hope and possibilitie.

Againe, as the time requires it, and the act very seasonable, I will adde this too : Our timely and season-

SERM. 3.

4. *Ador. Zeli*

2. *Incentivum*

1. *Tempus evi-*

git Peccantes

Gigantes.

1. *Actus.*

2. *Oportunitas.*

Frustruosus.

SERM. 3.

able zeale may bee more effectuall than perhaps wee may imagine. The least beame of light is able to breake through the thickest darkenesse, to shine in the darkest place. The least sparke of fire is enough (if well husbanded and improved) to kindle the whole world: And as at the day of Conflagration, that purgatory fire that shall purge and refine all the elements, is conceived it shall be out of a contribution and communion of starres. That of all the burning and shining lights, there shall be made that great heate that shall consume all the burning and shining lights of Sathans Kingdome, if they would contribute and make a shot together of their zeale, to make an opposition of sinne and superstition.

3. *Мину.*1. *Necessarium
in nos incumbit*1. *CLVZ.*

And in the last place, our duty and office doth require, it is as proper for to have zeale in the Ministry, as to have fire in the Altar, We are the keepers (as it were) of the fire, to see that the fire goes not out; as those of *Athens* in the Games in which they runne with Lampes in their hands, One ranne as farre as hee could and there delivered it to another, to carry farther and to a third, and so the succession was continued. We have received the Lampe of Gods Word and truth from our Predecessors, who have delivered it us: let us runne on cheerefully and courageously, to deliver it to our successors, and so to all Posteritie. Though fire in the house may be dangerous, there's no man but desires to have fire on the hearth that's usefull: though among inferiour and ignorant People, heate with light may be dangerous, yet among the Clergie, among the judicious and able Clergie if their light were quickned to heate, there would bee no danger but excellent use of it.

2. *Culpa.*

And the world expects so much of us, and will be ready to lay all the blame on us; that which *Luther* said sometimes *Nunquam periclitatur Religio nisi inter Reverendissimos*: The vulgar are ready enough to take this

up

The burning Light.

133

SERM. 3.

up as a Maxime, as an Oracle, It is observed when Christ was Crucified, *Pilate* the civill Magistrate absolved him, *Caiphas* the high Priest condemned him, *Judas* his Disciple he betrayed him to the People: the Laity are willing to wash their hands as *Pilate* did, and thinke they have done all well enough, if they can lay the blame at the doore of the Clergy: all the blame will lye on the unfaithfull Ministers that should be burning and shining lights if sin grow to a height, if superstition increafe all will lye there, it concernes therefore and God expects it, as having laid the charge upon us, I will add this one thing by way of conclusion, I have not yet spoken one strong line (as they say affectedly) but give mee leave to conclude with one strong line drawne out of the Proverbe of the *Germans*, the pavement of hell (say they) is made of the bare skulls of the Priests, or shaved Priests, and the glorious Crests of great gallants. The meaning is, the greater and more eminent any one is in the Church, and doth not employ his Eminency for the maintenance of Gods truth, they shall lye lowest in hell, they will have the deepest condemnation: and now the choyse is betwixt these two, we must either burne in zeale or hazard it to burn in hell: and therefore to conclude all, I know not whether is more admirable, the resolute message that *Mordecai* sent to *Hester*, (*Let not the Queen thinke that she shall escape in the Kings house, more than the rest of the Jews, for if thou hold thy peace now, deliverance shall come from another place, but thou and thy house shall perish*) or the Noble resolution of *Hester* upon this message, (*If I perish, I perish*) I will goe to the King though contrary to the Law, I will intercede and interpose the utmost grace that I have with the King, casting away all care, and submitting unto God in a holy, pious, and zealous way) *I know not whether is more admirable*: but I will wunde up all; let us all



THE
FOURTH
SERMON.

PSAL. 2. 10, 11, 12.

Bee wise now therefore O yee Kings, bee learned yee Fudges of the Earth. Serve the Lord with feare, and rejoyce with trembling. Kisse the Sonne least hee bee angry and yee perish from the way, when his wrath is kindled but a little. Blessed are they that put their trust in him.



HE World is a Witch, the prooffe is certaine by her Familiar, the Spirit of Rebellion against God; which haunts and possesse those that doate upon her; and with this evill Spirit were they vexed, as appeares at the penning of this Psalme: and therefore the sweete singer of *Israel*, sometime sent for to ease *Saul* in such a case, now offers himselfe, if by his divine skill he may charme and lay the evill spirit; we have the *Duty* of his song in this Psalme, consulting

SERM. 4.

consisting of three Parts or Lessons, as followeth.

1. The *Treble*, or a Lesson of *Reprehenſion*, quick and ſhrill; *Why did the Heavens rage, and the People imagine a vaine thing?*

2. The *Baſe*, or Lesson of *Inſtruction*, deep and grave; *Hee that ſitteth in the heaven ſhall laugh, the Lord ſhall have them in deriſion.*

3. The *Tenor*, or a Lesson of *Exhortation*, full and ſweet (as the cloſe in Muſick;) *Bee wiſe now therefore O ye Kings, bee learned ye Judges of the Earth.*

The frame and faſhion of all I purpoſe to preſent out of theſe words, I ſhall caſt in the Mold of the Text it ſelfe, which contains a perfect Modell, or Platforme of a Sermon integrated of theſe foure parts; Firſt, *Doctrine*. Secondly, *Reason*: and theſe two, by way of *Explication*, with ſo many more likewiſe by way of *Application* therefore. Thirdly, *Persons*. Fourthly, *Times*. But the ſmall ſand, you know, bounds the ſwelling waves of the ſalt-Sea, and I feare the ſand of that glaſſie-Sea before mee, will ſtop the flowing waters of this ſweet Fountaine, which at the very head ſpring, divides it ſelfe into foure goodly ſtreames, like the Rivers of *Paradiſe*, as it is like, and I can tell my ſelfe now, That I ſhall not goe over *Jordan*, nor have the honour, like *Joſhua*, to put you in poſſeſſion of all that goodly Land of Promise, in the Text; yet I ſhall doe you this favour, to give you, like *Moses*, a proſpect of it here, in the beginning, as from Mount *Pisgah*; hoping you will bee content, at leaſt to take a better view of that too which you have ſo good a Title, and deſiring I may have leave to paſſe lightly through without offence, or to point at that in the Map which I cannot purchaſe.

Firſt, *Doctrine*, the true elevation and height whereof wee may take in theſe three degrees.

Firſt, *Bee wiſe*; if wee will arive at thoſe faire Havens (truely ſuch as they are called in the *Acts*) of happineſſe, for

for which wee are all bound, and bend the course of our life, and the Psalmist stands to give ayme at the Marke, like a Beacon burning upon the shoare. in the latter end of the Text, wee must bee sure not to put to Sea without our Card and Compasse of wisdom : *Wisdom is a necessarie Guide in the voyage for Happinesse.*

Secondly, *Serve the Lord* : the Needle of this Compasse may bee sharp enough among many perhaps ; but that skills not much unlesse it bee touched with the Load stone of Feare, which will make it tremble, and turne to the Lord, where it stands stedfast as the vulgar at the North ; the Feare of the Lord : *Religion is the true Wisdom.*

Thirdly, *Kisse the Sonne* : The Mariners have observed a great deviation of the Compasse in divers Climes from the true Meridian : the skilfull indeede know, that Religion in it selfe, is but one. subject to no Deflection, yet because Juglers abuse the secrets of Nature (the mysteries of Grace) to play their cheating prizes, so that some unskillfull may bee puzzled with the appearing Distraction among her Professors, to secure us from all danger of Errour, wee must fixe our eye upon the Polestarre that never sets, but leades us, like the wise-men, to Christ the Sonne of Righteousnesse : Religion at large is not safe enough, in some Latitude it may miscarry ; but *Christianity is the true Religion.*

Secondly, *Reason*, the Depth whereof, if wee sound, wee shall finde to bee three Fathomes ; for three are here twisted together to make a threefold cord, to draw them to their Duty, which is not easily broken.

First, *A Precepto, from the Command* : the word is gone out of the mouth of God, and all the world may read the Proclamation of the great King, requiring their obedience in this Psalm : the Decree of God under the broad-Seale of Heaven hath so ordered, that every knee shall bow to Christ ; and it is not like those of Chancery

SERM. 4.

which are easily reversed, but like those of the *Modes* that cannot bee changed, it shall stand because it is of God : People may cast their caps, and Princes may cast their Crowns at it : but if they and all the world should grow to bee Giants *Θεομαχηται* fighters against God, heaping Mountaine upon Mountaine to scale Heaven ; yet according to the saying, pride cannot climbe so high but Justice will sit above her : thinke to resist, but a frantick fit of impietie : Hope to prevaile, but a deluding dream of vanitie : *Be wise therefore and submit to the Scepter of Righteousnesse.*

Secondly, *A periculo*, from the Danger : foolish Birds frighted a little at the first with the Husbandmans Scare-crow, after a while observing that they stirre not, are bold to sit upon them and defile them : and more foolish men, account the word and will of God, no better than a Scare-crow, and presuming his Patience is such that he cannot bee stirred or moved, think (as they say) to baile their sinnes upon his back, it seemes broad enough to beare all ; yea, the wanton chirping sparrow (which Poets have made to draw the Chariot of *Venus*) hath found an house : and the (fugitive chattering) swallow, (by which Painters use to draw the Character of an Hypocrite) a nest for her self, where she may lay her young, even thine Altars, O Lord of Hosts, my King and my God, thy mercy-seate : where they may breed and hatch egges of the Cockatrice, under the very wings of the Cherubims : but to check this Impudence, hee shewed before, and now hee shakes his Scepter of Iron, to which all must bow, if ye will not break, *lest thus be angry and ye perish.*

Thirdly, *A Premio*, : from the Reward, as *Zuinglius* when hee was ratling proud and braving transgressors, like a *Boanarges*, a sonne of thunder, would ever and anon, flash some lightning of comfort in the face of penitent and bleeding sinners, like a *Barnabas*, a sonne of Consola-

Consolation; *Bona Christiane hac nihil ad te*: as the Poet in the Greeke *Epigram*, taught the silver Axe of Justice, carried before the Roman Magistrate, to proclaim *Αὐτὸν ἀλλοτρίου παῖδος ὄντων δούλων. Ἀνδρῶν ἄγνων ἄνθρωπον*: if thou be an offender let not the silver flatter thee, if an innocent let not the Axe fright thee; or as *Moses* Serpent when hee laid hold upon it, became a Rod, a staffe in his hand againe: so here the harsh tune of Terror is mollified, the sharpe edge of Rigor abated, and the Scepter of Iron is turned into a Golden Scepter of favour, which the great King holds out graciously to all that will come in to him with meeke humilitie: *Blessed are all they that put their Trust in him.*

Thirdly, *Persons*: The bredth of whose rankes we may step at three paces, for here bee so many Stories of men, so many formes of Schollers that are to learne these lessons, each subordinate to the other.

First, *Kings*: The Ancients were wont to place the Statues of their Kings by Fountaines, intimating they were the Fountaines of good or ill in the Common-Wealth, as indeede they are: for as wee know at the Presse, when the first sheete is Printed, not without paines in setting every letter accurately, they stampe a thousand more of the same with ease; so the people are easily stamped to piety, when the Prince hath taken a good impression; or otherwise: and therefore as the Sunne shines first upon the mountaines, from whence the lower parts may discover it: and the raine falls first upon the mountaines, from whence it descends in hast to make the vallies fat and fruitfull; as in another Psalm, so here, the Psalmist powres his Boxe of precious oyntment upon the head of Kings, from whence it may distill and tricle downe to the very skirts of their garments; *Bee wise now therefore O yee Kings.*

Secondly, *Judges*: Who may not unfitly bee compared

SERM. 4.

pared to the *Eyes*? for as Nature hath joyned two eyes in Commission for more cleare and quick and sure dispatch of all affaires of the body, in case one should faile; though as Philosophers observe the visive power of both meet in the Nerve Optick, and therefore represents not things double to the common sense: and because their fabrick is curious, their temper delicate, their use precious, nature hath hedged and fenced them with a double guard of haire, as it were an hundred little halberds, beside their situation, to secure them: so hath the State thought good for the Body Politique, to send the Judges two and two by paires, and appointed them Sheriffes guard, for honour and safety; and as *Oculus est Index Animi*, so are Judges the Index of the whole Common-Wealth: for according to our Saviour, *if the eye bee single the whole body is light; if the eye bee darke, how great is that darkenesse*: and therefore the Psalmist annoynts these eyes with his soveraigne *Collyrium*, his eye salve of Wisdome: and as our Saviour sometime mingled spittle that came out of his mouth, and clay that hee tooke from the Earth, to make a plaister for the blind man in the Gospell; so wee have here the word that proceedes out of Gods mouth, mingled and tempered with earth, out of which they proceede; an Antidote made of a poyson, by the Divine wisdome, that whereas a little dust cast in them, a gift which they may have taken, many times blinds the eyes of the wise: the earth from which they are taken may open their eyes againe; *See learned yee Judges of the Earth.*

Thirdly, *All*: The many hands of the multitude which must receive information from these, and direction; and therefore, what you see directed to these, you must suppose intended to all, of what condition soever, who are also apprehended as Ring-leaders in the Rebellion, verse the first; & comprehended as Sharers, verse the last

last, in the Benediction : The Naturallist observes, that the Head is leaner than any part of the Body, because it takes care for all ; yet is not unrewarded ; for what part soever of the Body winnes the Prize, the Head, by agreement, shall weare the Crowne, and have the praise, and by vertue of this Sympathy there is a community betweene them in all things, with the sweete Decorum which you may please to note here : Reprehension is most naturall when it begins with Modesty *a Minoritis* : But Reformation is most effectuall when it beginnes with Majesty *a Majoritis* : now the peoples sinne made them culpable, and therefore they must bee content to take the check at the first hand for their Rulers ; but their simplicity was not capable, and therefore they must bee content againe to take the counsell at the second hand from their Rulers : the vulgar have no more wit but to follow their Leaders, howsoever, by an implicite Faith, and therefore they shall not have so much grace to bee named with their leaders in an explicite mention : yet so that wee must remember the Depositary is answerable to the Proprietary : the Gardian is accountable to the Heire, and though their names bee not upon the Will, they may come upon the Executors for a Childs part among their fathers Legacies : In a word as the Prophet healed the waters by casting salt into the Fountaine : So when the *Psalmist* here gives savory counsell to Kings and Judges ; wee must understand it is to season the People all : What I say unto you, I say unto you all ; *Bee Wise, bee Learned, Kill the Sinne.*

Fourthly, *Times*. Now : The length whereof wee may measure by three Periods : the *Egyptians* drew the picture of time with three heads, to represent the three differences : the first of a *greedy Wolfe* gaping for time past, because it hath ravenously devoured even the memory of so many things past recalling : the second

SERM. 4

of a *Crowned Lyon* roaring for time present, because it hath the principality of all Action for which it calls loud, without forflowing : the third of a *deceitfull Dogge* fawning for time to come, because it feeds men with flattering hopes, to their undoing ; and *Now* is the middle head, the present time, *Articulus temporis*, the joynt in which all the sinews are knit, the Center in which they meete, and in this place seemes to have an aspect to all.

First, *Now* the *Wolfe Head*, of *time Past*, gapes up-
on us (we may see how much he hath lurcht, we have lost) and cryes *Be wise now at least* : the *Figtree* is
cursed in the Gospell, because our Saviour found nat
on it to *satisfie his hunger*, though the text observes the
time of fruit was not yet come ; But some would have pre-
sumed perhaps upon some little acquaintance with the
Tree of knowledge, to have wrangled with the Tree
of Life, to have scratcht the face of Truth it selfe,
flying upon him with those uncleane Spirit, *What have
we to doe wth thee ? art thou come to torment us before
our time ?* very fierce and curst : But know that
even heathen ignorance that cannot beare fruite,
must beare the curse : No tree though not ro-
planted in the Vineyard of the Church but was plan-
ted once, in the Garden of Paradise, and should have
brought forth fruit at all times, as some thinke they did
like that in the Revelation ; like those in *Alcinons*
Garden that had alway blossomes, Buds, and ripe
fruits one under another, and if thy Power unregene-
rate be impotency, is Gods therefore degenerate to
tyrannie ? hast thou beene an unthift and canst not
discharge the debt : Shall God be unjust if he demand
his Right ? shall we say *shew tyrant* to the good Master
that gave the talant for improvement, and not rather *shew
tyrant* to the evill Servant that had it and hid it in a
naphin ? shall I forsake my *sweetnesse* whereby I please
God, to provoke also and challenge him of *bitternesse* ?
shall

shall I bee taken laden till I am split and burst with the forbidden fruit? and then think with fig-leaves to hide my nakednesse, to heale the wound.

Nullum tempus occurrit Regi saith the Lawyer : *non id agunt murmura tu aut non servias sed ut malus servus servias* saith the father : let them then chop logicke and tippe their tongue with Eloquence, but let the Fig tree studdy better Ethickes and appease the Lord with silence, and know it is not God appears in the Bush as in *Moses* miracle commanding to put off thy shooe because the ground is holy, for there was innocent light without consuming : some evill Spirit rather as in *Joshams* parable, kindling a violent flame in secret, to encounter which, we had neede bee shod with the preparation of the Gospell of peace and courage, for the ground is holy : and I pray God they teare not our Golden fleeces as an Agent, as a Present for the Wolfe : that they prove not too neere a kinne to that ambitious bramble that would bee King of trees, whose Policy it is by rending and division to worke our ruine and confusion : we heard the blessed Acclamation of all hands once *Grace, Grace* : and then the Temple was founded as at *Jerusalem*, but how are the builders now confounded, as sometime at *Babel* when our tongues are divided, and the Watch-word goes among some Liberty, Liberty ; I feare some lye at catch for this, as *Benbudads* servants for the word Brother, and if *Iym* and *Iym* whoop within hearing, and understand one another signes, if the Traime fire, and it be once thy brother *Edom*, thy brother *Babel*, is not hee ready to enter upon this breach in our wall (the Ciment being washt away) and the Literall sense being so favourable to his misticall meaning, to take the hint of the word according to the bent of his owne desire which is nothing else you know, but *Downe with it, Downe with it, even to the ground*

For

SERM. 4.

For is not the hand of *Joab* in all this ? is not the wit of the woman of *Tekoa* ? Let my Lord the King bee wife as an angell of God to search it out, and let thy Grace. Grace O Lord God, never suffer the doore of Liberty, Liberty, to stand open, to let in those that cry *Downe with it, Downe with it, even to the ground.*

However the Tree is *blessed* in the *Psalme* which brings forth her fruit in her season ? the season makes the fruit precious, yea the very leaves, for *Even a word in due season is like Apples of Gold with Pictures of silver* : Now then is the tyme of Knowledge, take heede we bee not like those Heriticks, known to antiquity by a double name of *Gnosticks* and *Borborites* : *Now is the Ax laid to the roote of the Tree, every Tree that bringeth not forth good fruite, is hewen downe and cast into the fire* : though God winked at the Times of our Ignorance, now his Eyes behold, his Eye-lids try the Children of men, now hee lookes for the fruites of Obedience ; if thou doest not bring forth fruite *tempore tuo*. take heede thou bee not cut downe *tempore non tuo* : God playes the good husband now with us : *Now let us be frui full.*

Secondly, *Now the Lyon head, of time Present*, roares upon us, and commandsto *Serve the Lord with feare & trembling* : harke how the Serpent whispers treason out of the dust, how hee comes creeping to insinuate and winde himselfe into our bosomes, to scruce us into the conspiracie against the Lord and against his annointed : see how the Froggs skip in the Bed-chambers, and friske in the Courts, how they craule about to the Kings of the earth, and of the whole world, to gather them to the Battell of the great day of God Almighty : O deare and blessed Mother *England* bee not enchanted with these frogs, bee not seduced with these Serpents by the helpe of the woman, the Whore ; the day is God Almighties, the Cause is his, and God Almighty shall have a great day of all his Enemies. Shake off the Serpent

as *Paul* did the Viper into the fire; though it came in the bundle of thine owne gathering, and harbour among the sticks thou thoughtest to warme thee withall: the very *Barbarians* who know the vertue of their owne poyson, wonder to see thee live so long and carry such a Bird upon thy fist: thou art suspected now as a secret malefactor, and shalt bee admired for a God, if thou shake her into the fire, let the warmth of that cherish it rather than thine owne blood: and gather the frogs together on heapes, as sometime in *Egypt*, and let it bee sport to make them hopp home into the River, whose muddy puddle-water bred them, the Land stinkes of them: I doe not say the Lyon should tremble at the Cock-crowing, though the Naturalists observe so much: but the *Lord hath said it and shall not all the Beasts of the Forrest tremble at the roaring of the Lyon?* at least take it as an Antidote against the poyson of the Serpent whispering, against the charmes of the Frogges croaking: Now the Lyon will see whether thou bee a Bird, or a Beast, or a Bat: now hee cries *Who is on my side? Who?* Now is time of Tryall: Now bee Faithfull unto the death, and I will give thee a Crowne of Life.

Thirdly, *Now the Dog-head, of time to come*, fawnes upon us, it may bee to the bare teeth, but if wee take no better heede, may hap to bite to the bare bone ere hee part: if wee bee wise he shall prove but the Shepherds Dogge, as the father calls affliction, to fetch the wandering Sheepe into Christs fold, to make us *Kisse the Sonne*, and keepe closer to him: For the Dogge starre is risen and rages, and these are, if ever, *Dies Caniculares* as, *Tertullian* calls them, the Dog-dayes of the Church: All the Churches of God beyond the Seas, have it written in red letters of blood in their Almanack; none so rude but can finde it: and if wee looke at home, wee have it written in black letters, in the

SERM. 4.

Almanack of our bones, as they say, none so young but doth feele it. Good Lord, what faintnesse of courage? what crasinesse of Judgment? what languishing of zeal? what loathing of heavenly Manna? how many distempers of manners are rife in the whole body of the Church? what snarling at Noble Piety? barking at humble Purity? biting of simple Innocency? how many disasters as fruits of these Dog-dayes?

I never wrote my selfe a Practitioner in Prognostications, yet I have so much skill in Astronomy to know, that when the Sunne is in *Leo* it would immediatly passe from thence to *Libra*, if *Virgo* did not interpose: and I dare hazard the reputation of all my little skill, upon the truth of this Theorem, that if the Sunne of the Gospell shining upon us now in the highest degree of exaltation, and this Aspect being of Conjunction with the Dog-starre, breathing upon the Church abroad the hottest breath of persecution, if these together will not ripen the fruits of our amendment, for a timely harvest to God; and if our unfeigned repentance doe not mediate, wee are like to have a dangerous and unwholsome fall of the lease, if Christ the Sonne of righteousnesse come once in *Libra*; and wee being weighed in the ballance of the Sanctuary, bee found too light, the sentence is heauey, *Thy Kingdome is departed from thee*. Shall I add a conjecture, a probleme? The Church our dying Mother, either travails now with her *Beroni* it seemes, her Sonne of sorrow, of repentance, whom his father meanes to call his *Benjamin*, the sonne of his right-hand; or with her *Isabod*, *Thy glory is departed from Israel*: and surely wee may feare if wee bee like the *Jewes*, whom *Calvin* elegantly upon those words of our Saviour, *John was a burning and shining light, and yee were willing to rejoyce in his light for a season*, the word is *δανναιδωου* (as it were to dance a Galliard for joy) compares to lewd servants, that spend

spend their night in dancing and revelling in the workes of darkenesse, about the candle allowed them by their Master to worke by : if wee make no better use of the light of the Gospell, wee may feare God will put out our candle, or remove the candlestick from us and depart, and so quench the light of *Israel*.

But yet it is the voyce of my Beloved that knocketh, saying, *Open to mee my sister, my spouse, my love, my dove, my undefiled, for my head is filled with dew, and my lockes with the drops of the night :* The Lockes of the Spouse are curled, and his haire black as a Raven, wee cannot pierce into the secrets of his providence, but this wee cannot but know, if when hee knocks wee will not open, when wee would open hee may bee gone : let us listen once more, *Behold I stand at the doore and knock ; Bee zealous and repent.* Now then, Now is the time of Grace : Now let us bee watchfull : *To day if yee will heare his voyce harden not your hearts.*

And now I have uncased the Instrument, wound up and tuned the strings of *Dauids* Harpe, but I know it is the delicate touch that makes the ravishing Musick.

And now expect not the delicate touch of *Dauids* Harpe, which they say Saint *Ambrose* found, and used in his Commentaries upon the *Psalmes* : but I have tuned the strings of *Dauids* Harpe, and shall give you but two short Lessons, of *Wisdom*e, and *Religion* : for my best skill shall bee but to keepe Time, or desire your patience for a very little : being forced to fall short of all I had intended for this audience, and to cut short every where of that I had provided,

First, *Wisdom*e.

First, *The Fountaine of Wisdom*e is in God, blessed for ever, as of light in the Sunne, whose bright beames dazle our dimme eyes that wee cannot behold them in their Glory ; the safest way is to sit downe and cry out *AGOG* with the Apostle, to adumbrate with the

SERM. 4.

Vaile of Silence, what wee cannot delineate with the Penfill of Eloquence, The Heathen Oracle adjudged a rich peece of Plate, taken up by certaine fisher-men, to the Wisest : and the modestie of the wise-men of *Greece*, when it was tendred to them as a due Present, durst not owne the Title, but each refusing it himselfe ; at last all subscribing, dedicated it to God, who seemed to lay his Claime to it when hee superscribed it to the Wisest, as a Royalty belonging to his Crowne. And the Oracle of Heaven hath taught us the same modesty. *The Deepe* faith *it is not in mee*, *the Sea* faith *it is not in mee* : God only knowes the way of it, hee knowes the place of it : *Let not the Wise-man glory in his Wisedome*, but *cast his Crowne at the foote of him that sits upon the Throne* with the twenty foure Elders, and consecrate it with the Apostle, *To God, only Wise, bee all Glory*, hee is the Lord of Wisedome, to whom wee must all doe this homage : for who will goe about to draw the Picture of the bright Sun, with a black coale.

Secondly, There are some *Streames of Wisedome* derived from this Fountaine in the *Blessed Angells*, as the fixed starres borow some Beames of light from the Sun, whose Majesty though it bee not such that it is treason to looke upon them, punishable with the forfeiture of our Eyes, by any Law of Nature yet Enacted ; yet such is their Highnesse and distance, that eyther they, conscious of their owne dignity, seeme to sparkle, in sport and jollity, to check and mock our uncourteous gazing presumption, or spight and jealousy to blur and mar our over-curious prying observation ; like some impatient Gallant, that will not sit for the nice Limmer to take his Picture : or our Eyes conscious of their owne infirmities, double and twinkle when wee looke upon them, and the more wee force them to make a steady view, the more they falter : and the wisest thinke it was but the twinkling of their braines, who ambitious to see more than their

their Neighbours, in these high Misteries of Nature, turned their wits round every way, so long till they grew dizzie, that hath multiplyed so many distinct Hierarchies of Angels : they are in truth but Tenants of Wisdome, yet cannot bee called into our Court, they belong to another Homage above us, and who can take a fixed ayme at a flying mark.

Thirdly, There are some *drops of this Fountaine*, some sparkes of this Sunne to bee found in wretched-Man, as wee see there are in the wandring Planets, whose light our Eyesbrooke better, and gives more liberty to observe motion. I note but one regular Anomaly by the way, worthy your beholding. The Ancients gave the Title of *Σόφοι* as it were Masters of Wisdome to the Professors of Learning, perhaps as wee doe the rattle to children, to still their impotent ambition in the Infancy of knowledge ; but they, growne to more maturitie, left the rattle, as ashamed, for the Childe and rattle-braine to please himselfe and play withall, and wrote their name *φιλοσοφοι* Followers of Wisdome : their Progressive motion was Retrograde, so must wee call our selves but *Retainere*, or else God will not call us *Children of Wisdome*. All the Starres the higher they are, the lesser they appeare : so must all the Saints,

But in *three paths* have wandring men found that they have cal'd *Wisdome*.

First, *The Path of Speculation*, which I shall call the wisdome of the Schooles, because it is the skill in subtile Sciences : and this may serve as a wary Intelligencer to give ayme to some designs, but is not that wee enquire after : *O Sapientia* said the old-woman, laughing at *Thales*, whom shee saw so busie with his Engine to take the height of a Starre, till hee tooke the depth of a Ditch with his Body : 'tis not a *Jacobs-staffe of Astronomie*, that will bring us safe to Heaven, but a *Jacobs Ladder of Pietie* ; the Bulls were wont to goe trickt up with silken

SERM. 4.

ribbands, and golden Garlands to the Sacrifice, and so may men with this Wisedome to hell.

Secondly, The *path of Operation*, which you may call the Wisedome of the Shops, because it is the cunning of curious Crafts : and this may serve as a witty Engineere to give ayde to some enterprife, but is not that wee enquire after : *Henguanus Artifex perco*, said dying *Nero* that jolly Fidler, that bloody Monster : as the Philosopher told the Musician, curious in his Art, but in his life luxurious ; a goodly peece of Wisedome sure , to tune the strings of your Harpe, and have your Affections, your heart-strings out of tune , *Alind Plestrum alind Sceptum* , 'tis one thing to handle a Fiddlestick neatly, and quite another thing to sway the Royall Scepter of Wisedome : *Archimedes* was drawing long lines of Art in the dust, while the line of Emptinesse was stretched over his City, which was taken, and the Souldier brake into his Study, and put a short Period to his life. Artists study long and come short of everlasting life, Whats the neere.

Thirdly, The *path of Action*, which will call the Wisedome of life, because other Arts are but Mechanicall, this the Architectonicall, the king-craft, the master-peece of discretion, which must have the direction of our whole life, to guide all our actions toward happinesse : and this we may salute with *Tully, O sapientia vita dux*, the worthy Commander : as usefull, as gracefull as the eyes, which no man would plucke out I thinke, to place the most orient Pearles, the most resplendent starres in their Roome, because they guide the body : And though it be a compound of as many rare ingredients as ever went into the sweete perfume, the Precious oyntment in the Law ; for it must have *Jannus* eyes to looke backward and forward, informed by memory and Providence : and it must have *Argus* eyes assisted by Circumspection and Caution, like the living

Creatures

Creatures full of eyes, to looke round about, and observe all circumstances, least as the Hart with one, which she fastned on the dogges, fell from the Rocke on the blinde side and perished ; so we take hurt from that we heed not ; yet three vertues are most sensibly predominant in this Wisdome, from whence the heathen Ancients have denominated their Goddesse of wisdome, *Tritonia*

First, To *Fixe the right End of our whole Life, the True happinesse*, that we may not be so idle to cast and play away all our Life at randome, as many doe, or so simple to set our Byas cleane the wrong way as the mott doe : our Hieroglyphicke must be the flowre that opens and shuts with the Sunne ; *Non inferiora sequitur : Jerusalem*, and our eye must be like *Moses* (who had a prospect of of the Land of promise, and was not dimme with age) sharpe and single in the Intention of the end, this will turne and guide the course of our indeavours as the Rudder doth the whole vessel.

Secondly, To *Finde the straigh way of our large course* to this end, the *True Vertue* : lest while we trip it nimbly in the darke like the *Syrians*, we be trapt unawares in the midst of *Samaria* : we must not turne to the right hand or to the left as *Asahel*, or lye eye the least from the line of Vertue, but poyle our selves with wisdome, as those *Funambuli* that walke upon a rope, use to doe with their stasse : *Medium tenens beati* : Our hands must be like *Jacobs* (that would not bee over ruled by partiality or intreaty, so mis-place the blessing) Strong and steady in the Election of the meanes : this will manage the speed of our course, like *Minerva's* golden Bridle the winged horse : thus wisdome doth Consult with Dexterity.

Thirdly, To *Force the swift passage of our purpose*, and arme it with a Steele head of Resolution against all

SERM. 4.

all difficulties : *Nil hic molitur ineptè* lest the faint heart of Cowardise lose us the faire Lady of Honour as it would *Jonathan*, if he had beene a Nice Courtier afraid to clamber up betweene *Bozer* and *Senech*, a sharpe rocke on one hand, and a sharp rocke on the other, creeping upon his hands and his feete, and not a Noble Commander : *Zeale* and *Love* will creepe where they cannot goe : and our *Feete* must be *swift* and *sure*, in the *Prosecution* of our Choyce : we must not be like *Mephibosheth*, lame *Sonnes* of lusty *Jonathan* ; this will make all our Enterprises like his Bow, that never turned backe, like his Speare that had this gift *Consequitur quodcumque petir*. Wisedome shall Compasse with Felicitie.

And by this you may see, though the Poets say *Minerva* the Goddesse of Wisedome was conceived by *Jupiter* in cold blood, of his braine ; that is not all, generous fruits thrive not in cold Climates ; you must also suppose she was cherished with the warmest Blood of his heart, for *Sapientia* is *sapida scientia* : Opinion, as they say, or Apprehension sleept in Affection : a cleare serenity of Judgement, accompanied with a Calme Tranquility : for as a ship so the soule may be led muffled with a mist of Ignorance, or driven baffled with a Tempest of a Passion upon the Rock of Ruine ; and therefore hee that would bee wise must imitate the Pilot, that holds the Helme steddily, and beholds the Haven stedfastly ; he lookes to his starre, and lookes to his Sterne at once.

But how darke Lineaments have I drawne of the Faire face of Wisedome, which if we could see with Mortall eyes as *Plato* said, who would not bee in love with her ? if it were in *oculis* it would be in *oculis* : if I had but the least skill to Inoculate, I have not the least doubt but you would all with good will exo-

First,

First, Wee have it not, it is to bee learned : It is not like a Plant that growes out of the dust of the ground without culture ; the Earth, since the Curse, is a fond mother to dirty weedes, a froward step-mother to dainty flowres : all our mother-wit is eyther Divelish, the very windings of the Serpent, wise to doe evill ; or at best Childish, like their Tops, sharpe to the Earth, and flat against Heaven ; both are dangerous as a sharp knife in a Childs hand, unlesse the edge bee turned : both make us the Divels fooles, either his Instruments to trudge upon his errands, to drudge in his service, or his employments ; to weare his Coate, to make him sport and pastime, as blinde *Samson* amongst the Princes of the *Philistims*. Who would desire to dwell in a faire house that is haunted with Diavells ? the best Wit without this heavenly Wisdom is no better.

Secondly, It is not to bee learned elsewhere, and therefore God calls us to his schoole, as it was in the beginning, is now, and ever shall bee. Darkenesse was upon the face of the deepe, the deepest wits, till the Spirit of God brooded upon the waters (so the word signifies) till the word of God said, *Let there bee light*, and so hatcht it : God made the heart of *Salomon* large as the sand of the Sea, and fil'd it with wisdom from above, without which the largest sea of wit, is but like that in the *Psalme*, where is that *Leviathan* whom thou hast made to play therein ? and as *Salomon* got wisdom by way of Almes, so *James* teacheth us to seeke for it by way of asking : *If any want Wisdom, let him aske it of God, that giveth to all men liberally and upbraidedh no man, and it shall bee given him. Jam. 1. 5.* The water of wisdom is sweete, for it springeth up to everlasting life : but the well is deepe, and thou hast no bucket but prayer : if wee may have it for the asking, shall wee lose it for want of asking ?

Thirdly, God calls us to his schoole, and wee had

SERM. 4.

neede to learne this wisdome at any rate, but good Lord, how unwillingly doe wee set out? how heavily doe wee goe, like boyes from the midst of a game? wee had neede of some good Angell to pluck us off, as *Lot* out of *Sodom*: or some man at least, as the Cripple at *Bethesda*, to thrust us into the Poole; and yet how loud was the blind *Bartimew*, when they told him that *Jesus* passed by that way? Lord have mercy upon me, Lord open mine eyes that I sleepe not in death; how glad when they told him the Master calls thee? how resolute was the Cynick that told his Master, with his hand up to beate him away; you shall not find a staffe so hard that shall beate me from your Schoole? how full was the Schoole of *Epicurus* who was but a Doctor of Pleasure? because that was, they said, young mens Philosophie; and yet the lesson of Wisdome is a better lesson for all men; and not so long as some suppose.

It hath beene observed of wise men, that those States that have beene founded by the gratest Politicians, have not beene most prosperous or of long continuance, rather soonest out of Kilter, because hanging upon so many gimmers: and wee may save the labour of all the curious gimmers of Policy, and instead of a *Goliath* ~~translating~~ of Wisdome, wee may take a *David*s sling, this one Canon of compendious use and stupendious efficacy, *Religion* is the true Wisdome.

Secondly, *Religion*.

First, *Object*, The Lord, *Augustus* about the birth of our Saviour refused this title of *Dominus* as too arrogant: and *Pilate* at his death wrote him King and would not recall it: it may bee both over-ruled by the same providence, to reserve and settle it upon him who is indeede the only supreme King, the only Lord.

First, Universall: The Heaven is his Throne and the Earth is his Foote-stoole: all the Kings of the Earth have

have shared but his Foot-stoole among them : and the very circle of the Crowne that compasseth the Kings head, tells him, his power is bounded, and hee must keepe his thoughts within compasse : but God is not a King, a Judge of a small Circuit, there is no end of his greatnesse.

Secondly, *Absolute* : Kings are Lords but of the lesse and baser halfe of their owne subjects, the body : the soule is exempt from their Jurisdiction, and Gods Peculiar : who may doe with both as hee please : who shall say, what doest thou ? who art thou o man, who-soever ? or if not, who art thou o beast that disputest against God ? hath not the Potter power over the clay, to make of it a vessell of honour or of dishonour ? hath not the Creator ?

Thirdly, *Independent* : The dead skull of a King retaines not so much as a print of the Crowne ; the guilty soule may the spots of sinne. And the bold Bishop told the great Emperour, taking hold of his purple Robe, Sir you shall not carry this hence with you : wee must all appeare naked before the Judgement Seate of Christ : the greatest Lords are but Stewards, who must one day give in their accounts, *Redderationem.*

In a word : the World can beare but one Sunne ; Religion knowes but this one Lord to whom shee dares give any religious worship : the Bed is jealous : the Throne is jealous : and God is jealous of any part : *Thou shalt have none other Gods but mee.* What will hee force the Queene before my face ? Idolatry is the most impudent adultery, before the eyes of the husband the Lord, who will not dispense with thee to bow before *Rimmon* or *Mammon* : 'tis fit the spouse of God should bee too chaste for Paramours, too wise for Puppets.

Secondly, *Serve*, the Act : The noble Prince used for his word *I Serve*, his divise the Fathers ; and wee must stand in attendance before the Lord, like the Angells

SERM. 4.

with wings ready to take the word out of his mouth and fly upon his errand; thou sayd'st seeke yee my face, thy face Lord will I seeke: what a quick, full, strong, Eccho? God loves as *Luther* elegantly, *Curristas* not *Quaristas*; wee must not reason but runne; wee are serving men and must not bee like the schoole-men who were said to turne *Theologiam in utrum*, not *in usum*; and chose rather to bee called doughty Disputants, than to bee dutifull servants: nor must wee think to serve our owne turne of Religion: *prior est auctoritas Imperantis quam utilitas Servientis*; our Commodity must stand by, and waite upon Gods Authority: 'tis not enough to weare his Livery like Retainers, wee must doe his worke like servants, and when wee have done all, will the Master thank us? No; but if wee begin to bandy, like tennis balls, words of stoutnesse. *Who is the Almighty that wee should serve him? Depart from us for wee desire not the knowledge of thy wayes*: wee doe but teach him to bandy balls of Iron back to us, words of bitternesse; *Depart from mee yee cursed into everlasting fire*.

For serve wee shall either to the building, if our hearts bee sound and streight, or if hollow and crooked to the burning; and serve wee must all: the Kingdome is but a noble Service: and hee that serves not this Lord, let him know hee belongs to a worse Master, the Devill; who will torment them most that please him most: some base Lust, which the more servile wee are, domineeres the more: and so let them serve, that will not serve thee O Lord, for they are worthy: but let us resolve as *Cato* said once to the Senate, *et servator rei publicae* Serve yee must you see, see you serve the Best: Give unto the Lord yee Sonnes of the mighty, give unto the Lord glory and power. The stately Elephant hath no joynts, they say, and yet hath beene taught to stoope and take up his Ruler: the stomackfull horse hath

hath no understanding, saith the *Psalm*, and yet *Bucephalus* that disdained any other rider, in all his trappings, would kneele downe to his master *Alexander*, and went away proud of his burthen : It was before the Lord, and therefore I will bee yet more vile, saith *David* : Gods service is our best preferment : O think no scorne to bow lowly, lowly to him : the Lord so noble, the Servant cannot bee too humble.

Thirdly, *Manner* : with *Fear* and *Joy* : There were in the Arke the two Tables of the Law, the Rod of *Aaron*, and the Pot of *Manna*, and wee place in the Church the Kings Armes and the Ten-Commandments, as it were Gods Armes : which we must keepe as the Cognizance of our Service ; and that wee may : the Supporters are the Rod of *Aaron*, and the Pot of *Manna*, *Fear* and *Joy*, both necessary.

First, *Fear* : Religion in Gods Service is no roaring Gallant, that holds it base, and is noble to feare God or man : and think to play the men, when they dare one another like boyes, who shall goe farthest in the dirt : and vie to see who can drop most oathes, and the deepest is a winning Card in this game of Glory : but it is a character of the Godly, in the Prophet, to feare an oath : and the Philosopher tells us, those creatures that have the greatest hearts are most fearefull : and therefore it may bee God refusing Lyons and Eagles, the King of Beasts, the Queene of Birds ; appointed the gentle Lambe, the fearefull Dove, for his Sacrifices : A broken and a contrite heart O Lord thou wilt not despise. The Lord will looke upon them in the Land that tremble at his Word : and wee had neede of *Fear*, for wee are like Tops that will not goe unlesse you whip them.

Secondly, *Joy* : Religion in Gods Service is no moping Monk : the world startles at it and is afraid, as if it banished all mirth, as our Saviour cast out the mintreles,

SERM. 4.

when hee raised up the maid : and true it is, a Christian may bee without joy sometime, as the wine failed at the marriage, where Christ was present : but then the water was turned into wine ; and so is the sadnesse of a Christian into sweetnesse : and when it appears least, they have an hidden *Manna*, a secret Joy, like the windowes of *Salomon*, which were narrow without and broad within ; goe, goe, yee wise Merchants find the rich treasure of Grace, and tell me, if you think much to sell all to purchase it for joy.

Thirdly, *Fear* and *Joy* : for if you bee too harsh you make the child a foole, too fond a wonton : the bridle governes the horse, the spurre quickens him : the weight upon the line makes the Jack goe, the oyle upon the wheele makes it goe glib and nimble : the sayles give the speed, the ballast the stedinesse to the motion of the Ship : and both these contribute to the perfection of our Service, which is when wee shall feare like a Child to displease our heavenly Father, and rejoyce like a Giant to runne his race ; the way of his Commandements.

Joy is like a valiant Souldier that dares march upon the Canons mouth, and beare the brunt of the battell or skirmish, the heate of the day : like the Horse in *Job* that saith Aha, Aha, among the Trumpets : the Apostles went away from the Councell rejoycing, that they were counted worthy to suffer for the name of Christ : the Generall owes the victory to such as these ; and God loves a cheerefull giver ; *Super omnia vultus accipere boni*. No honey to that which drops from the Cells of it owne accord ; no sacrifice better accepted than the Free-will Offering : when it is meate and drinke and wages to doe the Will of God.

Fear like a prudent Commander is the first here that enters the field, the last that goes out ; brings his men on worthily, brings them off warily : Wee must begin

begin all our service with feare, trembling at our owne Infirmities. No feast to the Churles : no fight to the Cowards in this sence : the longer the cold fit in an Ague, the hot fit the stronger : wee must end all againe with feare, blushing at our owne Virtues and Excellencies : the wicked boast of their blackest finnes, when they have played the wantons so long in the Sun-thine of the Gospell, to no other good fruite, but they have lost their beauty, they begin to brag of their deformitie, I am black and comely : but the Godly blush at their fairest virtues like the Spouse who was white and ruddy, *Candidus & rubicundus etiam de virtutibus suis, verecundatus*, as some have alluded : and so put their Title out of question to the Crowne (if you will leave mee to allude) by uniting the white Rose and the Red in a blessed Marriage of modesty, and modest Innocency : for, as in Besiegers, so this is the Devills last Stratagem : if hee cannot beate us downe to sinne, to blow us up with pride, to undermine us if hee cannot overthrowe us : no meanes to prevent but with a countermine of Humilitie : *Let him that standeth take heede lest hee fall : bee not high minded but feare. Timidi mater non flet.*

Yee have cropt the sweete flowres of *Wisdome, Religion* : suffer now the profitable Bee to gather the Honey: *Be Wise, bee Religious.*

Thirdly, *Kisse the Sonne.* The man in *Plutarch* that heard the Philosophers wrangling about *Summum bonum* one placing of it in this, another in that, went to the Market and bought up all that was good, hoping among all hee should not misle of it : some doe so in Religion, and as the *States* are said to keepe open house for all Religions, and count it no small peece of their glory, that it may bee talkt of in the Countries, though others thinke themselves wiser, who when they see every one contending for their owne, shut out all for wranglers : and not a few like those *Indians* that worship the first thing they

SERM. 4.

they meete in a morning ; take up with the first they light upon, without trouble or farther Examination ; it may bee following the fancy of the *Rhenians*, that taught a man might be saved in any Religion : and the most are fluid like the water, which hath no shape of its owne ; but transformes it selfe to the mold of the Vessell in which it is, so they have no Religion of their own : But as *Themistius* said, *Purpuram pro deo Columi*, as the *Indians* that worship a Ragge of red cloth, are of the Kings Religion ; if they prove Nurfing-Fathers to this Son, as the saying is, many kisse the Childe for the Nurfs sake ; but the world can have but one God, and God will approve but of one Religion, and that is the Christian Religion : the Christian Religion is the true Religion, and let it trouble no man that hee heares two women laying claime eyther to the living childe, so ambiguously that the controversie cannot be decided, by the eye, or cry ; but they must needs into the field and draw Poles, and carry it by number of Voyces, or perhaps draw Swords to arbitrate and end the businesse : There is nothing likly to doe it, but by a Duell-Combat, and the Sword however must end it ; but the Sword of *Salomon*, which will try the byrth by the Bowels : The woman is indeede in scarlet *Revel. 17*. But her Scarlet is dyed red in the blood of the Saints, shee that would have the living child divided ; tell mee, may I not pleade with as strong a violent presumption that the dead is hers, 'tis likely shee might overthrow the other, that is so willing to overthrow the survivor : the other woman, *Revel. 12*. Brought forth the man-child : the argument is a strong demonstration of her affections, her bowels yearned, and shee cried to save the childe, and therefore it is certaine it was shee who being with childe, cryed travelling in byrth, and pained to bee delivered : if any Politick Arbitrator, by sharpnesse of Wit, would thinke to arbitrate to please both, with a *dividatur*, though hee may seeme to bee harsh against

gainst the Whore, as *Judab* was against *Thamar*, yet it may her feared hee is too neere a kin to her, and hath given her such pledges, that will assure her from any hurt from him; when hee shall discern whose are those signets, bracelets, and staffe; and will appeare that hee hath learned the watch word from her *dividatur* which is *Arcanum Imperij*, Divide and Rule; and though he seeme a friend of the true mother, and offer to award her the better share in the division, the head and heart, perhaps out of sweetenesse of spirit; he may remember it was the true mother, and out of tendernesse that abhorred *Dividatur*.

But to passe, we have this Religion described in the text in three things. First, The object, *The Sonne: Amphilo-chius* the worthy Bishop, presented a Petition to the Godly Emperour *Theodosius* for the banishment of the *Arians*, denying the divinity of the Sonne; but without successe: shortly after comming to the Court, he found *Theodosius* whom he saluted loud with his sonne *Arcadius* then assumed to the Empire, whom hee neglected; the Emperour observing it, and supposing it done because hee heeded him not, put in minde to doe him the like observance; but he answered it was enough that he honoured the father, so long it passed not for the sonne: and the Emperour with some displeasure replying that hee esteemed the contempt of his sonne redowned to himselfe: And doe you thinke then most noble Emperour, said the Bishop, that God doth not the like, and is offended that you honour not his Son, but think it enough to honor him? and upon this the Emperour perceiving his owne error, and understood his designe caused his petition to be signed; God hath so joyn'd his Sonne with him in the Empire, and is not pleased to accept any service done to himselfe, by such as neglect his Son: and though many have stumbled at the Crosse of Christ, and some have

SERM. 4.

Blasphemously scoffed at the simplicity of a Christians Religion, that worships *innotum quoniam scriptum* as *Lucian* writeth, yet as it is reported of *Tyberius* the Emperour, who passing by where he saw a crosse lying in the ground, upon a Marblestone; and grieved that that should be trampled under foote by men, which was so highly exalted by God, commanded it should be taken up: and see the returne of Piety, faith the story, digging the stone up, he found a treasure under the Crosse: so shall every Christian be blessed that is not offended at the Sonne, hee shall finde under the Crosse that is despised of man, the treasure of true happinesse, that is by all desired. This is the first: *The Sonne*: but hath not Popery the Sonne, they have his Body buried among them, not as *Ioseph* layed it Embalmed with sweete spices, wrapt in fine linnen (nor it skills not much, it was Embalmed with his Divinity and needed not) but wrapt up in the ragges of Superstition, and abused with the dregges of a thousand Ceremonies; but as *Iohns* Disciples they want his head his Sovereigne Power, in commanding and Ruling all that they have given, taken from the Sonne, to the Servant of Servants, who hath shrowded himselfe under the shaddow of *Peter*, as they did sometime to heale and cure diseases, so at least to hide and obscure the deformity of his swelling pride and infinite ambition: *Peters* Master refused the offer, *All these will I give thee*, but as *Gehazi* thought *Elishah* not well advised to let goe *Nahamans* goodly present; so the Vicar of *Peter* made haste and ran after, and with such speed, that shortly not content to sit in the Temple of God, unlesse hee were also pearcht upon the highest Pinnacle of the Temple. Who would not admire his flight of zeale? but we know his errand was onely for love of his situation, and goodly prospect it hath, of all the Kingdomes of the World, and to bargain with the

the Devils for him, if the market bee not ended ; 'tis like hee would not bee troubled to weare the Keyes of Heaven at his gyrdle, but that hee hath found they will open to him the treasure of Earth : and which is worst of all, the Lord himselfe must serve as a Staile, to the glory of this proud servant ; and for this it is that at their solemne Processions, his Holinesse goes never out, but the Host ushers him to fore-speake a solemne Adoration for him, while that goes in Equipage with the Red footestoole, which is carried for him to ascend to his Horse, as being indeede but a footestoole for him to ascend to his honor: and so Christ, to whom God hath promised to make his Enemies his footestoole, is made but a footestoole by him that would seeme to bee his greatest friend.

Secondly the *Aff. Kisse* : which as it implies Grace in him singular, for it is a grace to him to kisse the Kings hand, so it imparts a double respect in us of,

First, *Affection*, That wee must imbrace him as a Saviour : wee must not sacrifice to our own nets, or kisse our owne hand, as though by our owne merits we could Purchase Heaven ; but wee must *kisse the Sonne*, we must bee content to take it upon that Title that God will give us ; that is the Title of marriage ; thou shalt call mee no more *Baalis* but *Isbi*, my Lord, but my husband, *Hos. 2.* and so make the assurance for our Joynture in all his blessings : wee must take him as our Saviour.

Secondly, *Subjection*, though the uneasinesse of the yoke of the Law, be taken by the annoynting, yet the Gospell hath a yoke too: we must take him as a Lord. *Phraates* sent a Crown as a present to *Cesar*, against whom he was up in Armes : but hee returned it back with this answer, *faceret Imperata prius* ; let him returne to his obedience first ; and then hee would accept of the Crowne, by way of Recognizance : many say Lord, Lord, but if you Love mee, keepe my Commandements, otherwise it is in vaine to draw neere with our Lips, when our Heart is

SERM. 4.

farre from him. It is an idle ceremony to bow at the name of Jesus ; unlesse wee have him written in our hearts in golden letters, as it is reported of *Ignatius* : if wee kisse our Saviour, and kick our Lord, what is it?

Thirdly, The *Manner, Purely* ; so some have translated the word, the sense is not abused, which I will expresse in two words.

First, *Intime ; Friend, betrayest thou mee with a kisse ?* even *Judas* kissed him, and shall wee therefore, as those Popish Heretiques, worship the lipps of *Judas* as holy ; now the Devill entred into his heart, and hee had taken, as the saying was, *Antidotum contra Casarem*, an Antidote against all grace, or else the grace that was powdered upon his lipps, might have had sonie good operation ; and Saint *Bernard* wonders, without cause, why it had not : *Mary* kissed his feete, and drew a word of Grace from his lipps, *Thy finnes are forgiven thee* ; because shee gratched not the oyntment, that might have beene sold for three hundred pence : but *Judas* kissed his lippe, and had a word of strange Grace, *Deere friend* ; but that very word stung so, that the remembrance of it made him hasten his despaire and destruction ; because hee gratched the tithe of that three hundred pence, which either used to come to his share, or hee meant to nim it, and to recover it, sold his Master for thirty pence, as some saith it. The woman that had spent all her substance upon the Physitians, did but touch the hemme of his Garment, and drew virtue from him, to heale her issue of blood : But *Judas* that was his pack-bearer, and had the command of all his substance, kissed him, and yet but to help out the issue of his blood : Many throng about Christ, but few touch him, to draw virtue from him, none but they that come with faith, as shee did, not with perfidious intent as *Judas* did : many like the *Jewes* and Souldiers ; *Pungentes Coronam, Illudentes*

Illudentes Adorant, 'tis not outward Profession, but inward Devotion, that makes a Christian : They say there was written about the Jewish *Corban*, the verse of the *Proverbs*, *The gift that is given in secret pacifieth wrath* : Our service of God in publique with the bodies doth but provoke God, unlesse it bee quickned with sincerity, which is the soule : *Etiā sanctæ Virginis habuerunt Olam in lambadibus sed non habuerunt Olam in Vassis* saith St. *Augustine*.

Secondly, *Integre* : One flaw in a Diamond takes away the lustre and the Price, one man in law may keepe possession ; one puddle if wee wallow in it will defile us : one piece of Ward Land, makes the heire lyable to the King : one sinne defiles the beauty of a Christian ; one sinne keepes possession for Sathan, makes him lyable to the wrath of God ; and let no man say with *Lot*, is it not a sterile one and thinks to excuse himselfe ? if sinne keep possession in thy heart, God will not, nor cannot so long as it reigns in thee ; 'tis sin that takes away the lustre and high price of a Christian, it kindles the wrath of thy God, and his Son, against thee : Kisse him, imbrace him with the sweet kisses of the spouse in the *Canticles*, let thy homage and Service to the Kings sonne bee done in Purity, Sincerity, Holily, serve him in feare and rejoyce in trembling : *Kisse him least hee bee angry, and you perish in his way* ; Therefore *Bee Wise, bee learned*.

Fourthly, *Bee Religious*.

Wee know in reason you cannot gild gold with dirt, the baser cannot give perfection to the better : wee see in nature the stones cuts through the liquid ayre, and cannot rest till it touch upon some solid substance : wee find in experience the world cannot satisfie the greedinesse of her lovers, who are like the *Chamæleon*, that feedes on ayre as is supposed, and therefore is scene ever gaping ; let reason, nature, and experience, help

SERM. 4

us to spell out this lesson : No perfection for the noble mind of man but in God , the world sticks like dirt upon it : No rest for the solid thought of man but in God , the World sinks like fluid ayre under it : No satisfaction to the large desire of man but in God ; the world slips from it, and mocks it with meere emptiness : *Vanity of Vanities, all is Vanity!*

Or if these morall likelihoods bee too blant to pierce, let me borrow one line of the Mathematickes, the best whetstone they say to sharpen and quicken a demonstration : wee learne of Art that a circle cannot fill a triangle; the heart of man is, a three-square triangle, which the whole round circle of the world cannot fill, but all the corners will complaine of emptiness; and hunger after something else : the figure point of the acted, by the motion seeme to write thus much ; that this triangle was intended a Mansion for the blessed Trinity : if wee could but looke into our owne heart, wee should finde chalked upon the doore, for God, as the Kings Harbingers doe for the lodgings of the Courtiers,

Fecisti nos domine, propter te irrequiescunt est cor nostrum, donec veniat ad te : Now Religion it is that houses God in our hearts : by which meanes our vile bodies which the *Platonickes* accounted but as a Prison for the Divine Soule, *Paul* hath advanced, to become a Temple for the Divine Majestie : and I dare say, God delights more in his Country Cottage of a godly heart, than in his Courtly Palace of Heaven : behold I dwell in the heavens, what house will ye make for me ? *My Sonne give me thy heart,* and I will dwell there ; for his delight is with the Children of men : What shall wee say ? *Mine heart is prepared O Lord, my heart is prepared : Bow the heavens O Lord and come downe : Arise O Lord and come into thy rest, thou and the*

the Arke of thy Strength : And now returne unto thy rest O my soule, for the Lord will heare the voyce of thy petition. Lift up your heads O ye gates, and be ye lift up ye everlasting doores, and the King of glory shall come in.

But what neede other bookes, looke into our owne hearts and we may reade it there ; we may reade it in the Situation, the heart is a Pyramis inverted large toward heaven, but contracted to a point toward the Earth : let God a large influence of Grace from heaven upon us, and let us be at a point for earthly things : we may reade it in the fashion, the heart is a three square triangle, which the whole round Circle of the World cannot fill (as the Mathematickes tell as) but all the corners will complaine of emptinesse, and hunger for something else : we may reade it in the motion, the heart pants continually without ceasing, wherefore let *David* tell us, my heart panteth after the living God : I had almost sayd we might reade it in plaine letters written upon it ; for God, as the Kings Harbengers use upon the lodgings of the Courteours, that wee may know this Triangle is taken up, a Mansion due to the Blessed Trinity.

First, *Largest* : for Godlinesse hath the promises of this Life and of a better, saith the Apostle : God hath promised both in dowry with his daughter Godlinesse, as *Caleb* gave his daughter *Achsah* the Springs above and the Springs beneath : and wisdome in the *Proverbs* hath riches and honour in her left hand, and in her right hand length of dayes, eternall Life : and *Solomon* knowing the compendious method of our Saviour, wooed and sought Wisdome first, and God cast all other things upon him into the bargain : But as the Artificer wrote his owne name in the Buckler of *Minerva* which hee made for the *Athenians*, so cunningly that it could not bee pickt out without dissolution of the whole frame : so take out the Name
of

SERM. 4.

of God, nibble at Religion and the most beautifull frame of any State, of any man will soone fall all a peeces and lye in the dust.

As the Philosophers observe that if the motion, of the heaven should cease, there would bee no generation here below : the flowers you see on earth are begotten by those flowers of light, the starres you see in heaven : and as when the King removes, the Court followes after, and when the Court is gone, the hangings are taken downe : so if God removes from a man or Nation, where hee kept his Court, his graces will not stay behind ; and if they bee gone downe, downe goes the hangings of Prosperity. The Poets faine that the Crowns of all Kings are fastened by a secret chaine to *Jupiters* chaire : the *Psalmist* saith *Blessings are upon the head of the Righteous*, as a Crowne, when they are fast linked to God by Religion ; when yee have espoused your soules to Christ, *All is yours, and yee are Christs*, and *Christ is Gods* : *Behold in that day*, saith the Lord, *I will heare the heavens, and the heavens shall heare the earth, and the earth shall heare the corne and wine and oyle, and they shall heare Israel : for I will have mercy on Loruhamah, and say my people to Loammis* : you see the flowres of the Crowne Plenty, the linkes of the chaine Piety, both fastned upon God : and if the chaine hold, though this Crowne of flowers should wither and fade upon our head : the Godly man is so blessed, that his lease shall never fade ; *for all things worke together for the best, to them that feare God*, to bring them to that *starre duratior regnabit*, the Crowne of everlasting Glory.

Secondly, *Longest* : They say there stands a Globe of the World at one end of the library, and a Sceleton of a man at the other : if wee would bee wise men, to bestow some time that wee might bee skillfull in that Booke, where wee know our neck verse is written, and
not

not children that will never a done turning over the leaves of a gay booke, wee should not neede to study long in this Library to find a good Lesson : though a man were Lord of all that hee sees in the map of the World, yet hee must dye, and become himselfe a mappe of Mortallity : and therefore if the Devill should tempt him, as hee did our Saviour, with a view of the glory of the World ; *All this Will I give thee, if thou wilt fall downe and worship me* , hee might resist him with the words of our Saviour, *But what Will it profit a man to gaine the whole world, and lose his owne soule, what will it comfort him ?* And *Alexander* wept, when hee heard the Philosopher discourse of another world, because hee had not yet conquered all this, and yet hearing there was another in which hee had no part, hee wept to speake with the Apostle, *as one that had no hope* ; and *Ahab* wept in the time of drought, when it rained not upon the Earth for three yeares ; complaining as the Father brings him in, in the midst of his Ivory Palace, with all his Riches, Plate, Jewells, and Treasures about him ; but what doth all this profit me since the heaven is brasie above ? and not without cause, for if wee have happinesse only in this life, if wee bee without hope of a better life, the hope which is indeede the inheritance of a King ; if the heaven bee shut against us, with gates of Iron, and barres of brasie : what *Esau* would not weepe for the losse of such a blessing ?

Thirdly, *Deepest* : Peace of Conscience , which hee that hath all outward losses or crosses cannot make him miserable , no more than all the winds without can shake the Earth ; 'tis the wind that struggles within her womb, which when they breake out, make the Earth quake as pangs of her delivery : *Job* was more happy when hee fate upon the dunghill, than *Adam* when hee sinned in Paradise, now it is God only that can speake

SERM. 4.

peace unto the Conscience, and God speakes this peace only by Religion.

Secondly, and last, That Christian Religion is the true Religion.

First, Most agreeable with the Word, confirm'd under the letters Pattents, and by the broad Seale of Heaven, all the Miracles to which the Martyrs have subscribed, and signed it with their blood.

Secondly, most suitable to mans nature and condition; it cherishes all Plants of virtue, which the Reliques of the light nature acknowledge, and where the letters sometime written in our hearts, are blotted out & razed, by the fall it restores & repaires with addition & improvement, and because here where all is done, as in bookes, *multa desiderant*, it teaches us to repaire to Christ, in whom are all the treasures of Wisedome, where wee may have a sufficient harvest, wee neede not glean in another field.

Thirdly, Most serviceable to his glory, this as *Themistocles*, when all the spectators eyes, at the Olympick Games were fastened upon him, said hee thought himselfe richly recompenced for all his labours undertaken for *Greece*. God is content with glory for all his grace, and takes our acknowledgement for payment, and this hee will not lose, this may bee the touchstone of the true Religion, that which gives most to God, and unites us to himselfe, and so brings in the last place.

Secondly, *Be wise* then to fixe this end, to find this way, to force this passage: consider;

First, The Consequence is great: Behold I set life and death before thee this day, and wee all sit Judges of life and death, not as *Cambyse* Judge, sometime upon a Bench covered with his Fathers skinne, but upon a cause, which if it goe against us, will cost us our owne soule: Behold wee are set here upon Earth, betweene heaven and hell; the controversie is, which
of

of them is ours; and wee sit our selves Judges of this great *Nisi prius*, and the verdict must bee given in, before the Sunne set, the Sentence past: they say God hangs the greatest weights upon the smallest wyres: see the Circle of the Crowne of Eternity, hangs upon the small wyre, the slender thread of our life, the point of mortality: wee must passe hence *et sic transit gloria mundi* to the Bench of the Saints, to judge the World with Christ, or to the barre of sinners to bee judged with the World, either attended home to the Pallace with a guard of Angels, or convoyed with a legion of Devills to the Prison: and it lyes in our breast: either we make us golden wings with *Dadalus* to fly to heaven by wisdom in the sentence if wee resolve to bee godly; or if wee choose to bee wicked, according to the French Proverb, wee dig our owne graves with our teeth, our own graves in hell by our intemperate folly: O bee wise for the consequence is great.

Secondly, The Judgement is difficult: betweene true virtue, true happinesse, and the counterfeite: as the *Spanish* Judge, when a murther was committed in a tumultuous crowd of people, bared all their bosomes, and feeling upon their breasts, discovered the guilty author by the panting of his heart: as *Salomon* ript up with the sharp sword and examined the very bowels of the two Harlots: so doe wee neede an excellent sharpnesse of wit, to anatomize the very bowels of the cause, lest a faire outside carry it: for falshood is like an impudent strumpet, but truth veiled like a modest virgin, who if shee would bee wonne, yet 'tis fit shee should bee wooed: beside a thousand disadvantages, that make it hard to see the truth, and much harder to keepe the ballance even.

First, the whole World is offered for a bribe to corrupt us: *Turne in to me my Lord*, her words are soft as butter, and honey shall hee eate till hee bee able to

discerne

SERM. 4.

discerne good and evill, if wee play the children, and our stomachs stand rather to the butter, there needes no hammer, the worlds sweete tongue will naile us to the earth, where wee shall sleepe in sinne securely, till wee sleepe in death eternally; and if it come to that, *All this will I give thee*, wee had neede to play the men and more I trow, for who is not tempted with such a baite? who will not stoope to such a Lure? but thou art I doubt not a *Fabritius*, a *Caio*, the Sunne may sooner bee drawne out of his course, than thou swarve from the Rule of Justice, of vertue, for a world: but will keepe within her Zodiacke all the yeare, at least never beyond the Tropickes, though thou touch not alway the Ecliptick line (and yet that also the honorable Judges must doe twice a yeare) but if the world doe not move thee, to take heede of.

Secondly, *Thy flesh* (that lusts after the Quails of the *Israelites*, and lingers after the talent and the raiment as *Gehazi*) doe not intice thee to forget God, ready to whisper in thyeare, as *Peter*, *Master it is good to bee here*, I with the losse of heaven: lest they of thine owne betray thee: lest thy flesh, thy servant, thy favorite, be bought with a small price, to prepare thee, to sell thee as *Judas* did his Master: lest thy flesh, shee that lyes in thy bosome, so neere thy heart, be bought with a small present to frame thee, to corrupt thee, as *Eve* did our father with an Apple: for the Adversary is acquainted with these backe doores, and will certainly plough with thine owne heifer, to picke out the Riddle of thy minde, and know how it is enclined: and as the *Argonautes* they say when they failed of *Hercules*, and so were out of hope to win the Golden Fleece, by the valour of their Champion, would have bene out of heart, but that it came into their minde to flatter with *Medea*, to worke by the wiles of a woman, and so prevailed: and *Simon* crept into the
High

High Priests Hall by the favour some thinke of the maide that kept the doore : So when the world cannot bring Truth of Happinesse for her Champion to overthrow us, and draw us from God and heaven, she will be sure to deale with her old chapman the falshood of the flesh, and so if we take not heede, over-reach us in our bargaine.

And yet if thou canst wash thy hands of the world, and the flesh hath not whispered in thine eare, but thou comest free to the Bench, take heede thou sleepe not on the top of the Mast : here is the height of danger ; for as usually the weakest cause will be sure to fore-lay the shrewdest Councell, or the lowdest Advocates : so here, the wrong cause hath a strong.

Thirdly, *The Devill*, Advocate ; what cause so bad but he will undertake it, to choose, for gaine or glory ? what stone so rough but he can smoothe it ? what stuffe so pittifull, but he can set a glosse upon it ? as they say of Beares, no such deformed lump of falshood, but with his tongue hee can lick it into some fashion, that may like dogges, heale any wound they can reach with their tongue ; if he cannot practise underhand to put off the hearing ; to deferre sentence ; which is his gay Triumph ; but thou wilt hold a serious resolution, to set thy life in order by some certaine course, that may give good security for her happinesse to thy soule ; and hee must needs to the stake, to the stige, how will he play his glorious prize ? with what a cast of innocence, what a coppie of confidence will he enter the lists ? and when he pleads for pleasure, or profit, or honour, the worlds trinity, against the Service of the blessed Trinity in true Godlinesse ; what golden Eloquence ? what brasen Impudence ? what subtil shifts ? what quaint quirkes ? what cunning conveyance ? what juggling ? what shuffling ? what packing ?

SERM. 4.

like the Hare, if hee dare not trust to his speede, hee will try the turne, and cast off the Judge, or the double and lose him, if hee be not the wiser : how easie smooth will he make the way of sinne appeare in his glasse ? like Triangular glasses among the Optickes, which will represent a way so foule, so deepe, that tis impassable as if it were all covered with Tapestry : but what an horrid Aspect of Godlinesse in this Picture ? the Embleme of Religion was never so ragged as he will make it : the Popish Hugonot never so deformed,

Piety shall be overwhelmed with Obloquie, like a sparkling diamond, obscured in the dirt, fitter to be set in gold of Ophir : and prophanenesse like a Car-kasse which would stinke above ground otherwise, shall be embalmed with all the curious art and costly Spicery of the *Egyptians* : when he dares not confront the mighty treasons alleaged in her cause : when his eyes dazle at the Majesty of her beauty. Squint at the cause, and squib at her coate, like the *Parthian* shoot and flye, flye and shoote his arrowes, even bitter words ; to snib and dash modest innocency out of countenance : nibble at the reason, and be sure to give the person a nip ; it will not take a blow, it shall bee blasted.

But hee will not blush to ascend out of the earth in *Samuells* mantle, and ascend againe into the Chaire of heaven, and there reade a grave Lecture of Predestination, which his scholler must learne for nothing else, but to take out a lesson of prophanenesse ; which will make him grow like a Mushrome in a night, a pregnant disputant against his owne foule ; the Premises are deepe, the end of all men is written long agoe in Doomes day booke, in the Volumnie of eternity : *profundat, perdat, preceat*, if I shall bee saved, I shall bee saved : the conclusion desperate, let us eate and drink, for to morrow wee shall dye, goe kill thy selfe upon the mountaines of *Gilboa* (where never fell any raine, or dew
of

of grace) the height of all sinne and wretchednesse, Or if neede, to mend the matter againe, hee can present to thee the Mantle of *Elias* that only dropt from him, when at his zeale mounted up to heaven in the fiery Charer, and teach thee to maske in that habite; and Act a Part of *Elias* upon the Stage of Hypocrisie; when there is nothing to bee seene behind the Arras but a mud wall: no play within the Curtaine behind the painted cloth, but the Pageants of Hell: and hee that would goe for a Successor of *Elias*, with his Spirit double upon him, is doubly more a Sonne of Belial.

But I dare wade no farther in these deepes of Sathan: now as the *Psalmist*, one deepe calls to another deepe; the deepe of Sathans sophistry, to the deepe of divine.

Thirdly, *Wisdom*e: shee only can give us a clew, a reading thread, which shall guide us out of this Labyrinth: the only advocate that will bee retained, that dare pleade the cause of Truth and God, the true Liberty of the Spirit, against the proud Monarchie of all Usurpers: and how easily will hee unmaske all the painted braveries of the world, unrip all the cursed treacheries of the flesh, unravell all the learned Mysteries of the Divill.

God will not pleade with eloquence, but with thunder: for hee will carry us to Mount *Sina*, where hee will give the Law to us so strongly to beate downe the ranke pride of Nature, good Lord what a tempest of curse, cursed bee the swearer that playes with that glorious name of God, before whom the Cherubins and Seraphins cover their faces, and cry continually, *Holy, holy, holy, Lord God of Sabbath*: cursed bee the Sabbath-breaker that grutcheth him a day upon earth, with whom all the goodly company of the Prophets, with all the noble Army of Martyrs keepe an eternall Sabbath in heaven

SERM. 4.

heaven, never ceasing night and day to cry Hallelujah, Amen Hallelujah : curst be every one that keepeth not all the Commandements, that are written in his booke, and all the people shall say Amen : Not the *Jews Anathema* with 300 Priests and 300 Bookes of the Law, and 300. Trumpets, denouncing the curses, in their Solemn Excommunications, as they say they doe ; can sound so terrible.

But when the hard heart is grownd to powder betweene the upper and the nether millstone of the two tables : hee will not fetch Balme from Gilead, but distill the Influence of heaven upon it : for hee will get him to Mount *Sion*, and from thence he will water the gentle Plants of Grace, applying the Gospell sweetely ; sweete Saviour, with what a showre of Blessings ! *Blessed are they that mourne, for they shall be comforted: blessed are they which doe hunger and thirst after Righteousnesse, for they shall be satisfied* : blessed is every one that feareth the Lord, both small and great : Not that imagined Harmony of the Spheares, nor all the Quire of Angels could sing a sweeter tune than this ; *Glory be to God on high, on earth peace. good will towards men.*

And yet againe if hee can get a Private Audience hee will informe us in the cause more fully, for hee will take us into the Chamber of Meditation (to better purpose than the Jesuites use their Schollers when they would tutor him to kill a King) where he will shew us both painted so lively, that we shall be even melted in the scorching flames of Hell, and then moulded in the loynes of heaven to all goodnesse : Then, then will he set before our eyes, the World stript and naked, or perhaps burning in the last fire ; and say, behold your Lovers, whom you have doted on ; and God sitting upon his Throne in all his Majesty, attended with thousands of Angels, and tenne thousands of Archangels and say ; behold the Lord of whom you say,
This

This man shall not raigne over us: till the Soule amazed with the admiration of her folly, and ravished with the sight of that unspeakeable glory, begin to bleed out in teares of sorrow, and with it could vanish into sighes of desire toward him: and then, O if I had a thousand mines of gold, they should flye, to purchase this one word, *God is mine.*

And no wonder (to close all) for as *Heraclitus* sayd once, if the Sunne were wanting it would be night for all the starres; so if the light of Gods Countenance bee wanting, a man may sit in the shadow of death, for all the glister of all worldly contentments? And I beseech you tell me, suppose your house were paved with Pearles, and walled with Diamonds, but the Roofe open to the injuries of heaven, would those shelter you from the Stormes and Tempests? would you chuse to be so lodged in a hard winter night? suppose the King should set you in the chaire of State at a table, richly furnished, royally attended, but hang a sword over your head in a twined thread, as *Dionysius* did his Parasites: would that honour make you merry? would you desire to be so feasted? Suppose God himselfe should make you this offer, as it is in the father; crowne your heads with Rose buds and wash your pathes with butter, cloath your selves in Purple and Scarlet, and fare deliciously every day: take your fill of pleasure: open your mouth wide, and I will fill you with all that heart can wish, of all these worldly things, onely this, *Faciem meam nunquam videbitis*, you shall never come at me, you shall never see my face; would you thinke you had a good offer? would you accept of the condition.

Many say, *who will shew us any good?* but Lord lift thou up the light of thy Countenance upon us: Let our house be a Prison, a Dungeon a Hell! but let the light of thy countenance shine in at some little cranny, and

that shall make it a Pallace, a Court, a Heaven. Let our bread be the bread of affliction, and let our teares be our drinke : *but let the light of thy countenance shine upon us*, and that bread shall be transubstantiate into *Manna*, the food of Angles, that water turned into wine, and so many teares shall drop like so many Pearles into our Bosome, and enrich our Conscience with heavenly joy : Let goods, and friends, and life, and all forsake us, but let the light of thy countenance shine upon us, and that shall be life, and friends, and goods, and all unto us. For as *Noah* when the Deluge of waters had defaced the great book of Nature, had a copie of every kind of Creature, in the famous Library of the Arke, out of which they were all reprinted to the world ; so he that hath the favour of his God in the Arke of his Covenant, in the Arke of a good Conscience, hath the Originall copy of all blessings, out of which, if all were perished, all might easily be restored. And here let the Arke of my soule and my Sermon rest upon the mountaines of *Ararat*. And thou *O Lord that sittest in the heavens*, give us all wisdom to serve thee so with feare and joy here upon earth, that we may hereafter Raigne with thee in heaven, where we shall have joy without

Fears. *Alia Quid*



5 MA 56

FINIS.

